

# **Attitudes hearing impaired children face from hearing people**

*A case study from Wollega, Ethiopia*

**Ruth Erin Liselott OLIKA**



Master of Philosophy in Special Needs Education

Faculty of Education

**UNIVERSITY OF OSLO, NORWAY**

Spring 2009



## Abstract

The aim of this research is to find out *what kind of attitudes that hearing impaired children face from hearing people, and how these attitudes influence the hearing impaired child's life*. This is a qualitative research project with interview as the instrument of collecting data. The interviews were conducted in Wollega, Ethiopia with four different informant groups: Children with hearing impairment (CWHI), their parents (Parents CWHI), Children with hearing (CWH), and their parents (Parents CWH). Altogether there were 24 informants: 10 children and 14 parents. All the interviews were transcribed, coded and analysed with the NVivo8 computer program and guided by Kvale's model (1996:189) "*Six Steps of Analysis*".

The theoretical framework in this research was made from Bronfenbrenner (1979) and his socio-ecological approach and different researches made in the areas of attitudes, hearing impairment, sign language and communication.

In line with this; attitude as a concept is defined to be both positive and negative emotional reactions that are formed or caused by all the above-mentioned areas with strong attachments to beliefs and values in the religious and cultural setting in which a child grows up. Attitudes influence a person's self-esteem and how one looks upon oneself. The negative attitudes that the informants in this research talked about were: *despise, dislike, hate, feeling sorry and pity*. The informants also said that many hearing people are rude, mean, screaming insulting words, isolating and neglecting the hearing impaired child. They also face some positive attitudes, but the hearing impaired children in the study face more negative than positive attitudes from hearing people.

Cultural beliefs and norms are influential factors in the shaping of negative attitudes towards hearing impaired children to the extent of believing hearing impairment to be the expression of punishment from God for a past sin committed by a family member.

In Ethiopia many people lack formal education and that also influences their attitudes towards hearing impaired children.

Lack of good communication between the hearing impaired children and their family and friends is also pointed out as another factor for the negative attitudes they face daily as they interact with hearing people at home or school. On the other hand good communication will have a positive influence to build up self-esteem in hearing impaired children.

Nongovernmental organisations, churches and government have contributed to an improvement of attitudes. Conclusions and recommendations are given about how to make the life of hearing impaired children better and easier. These changes should take place in the hearing impaired children's family, school, peer groups and society.

## **Dedication**

This thesis is dedicated to:

My husband

**Dawit Olika**

Thank you for all your love, support and care.

Thank you for always challenging me, my thoughts, beliefs and values.

Nugussako, baay'ee sin jalaadha, yeroo hunduma!!



## Acknowledgement

First and foremost, I would like to give my gratefulness to my husband Dawit for support, encouraging words and advice throughout this whole period of time. I also would like to say thank you to the rest of my family for support and love during my entire life. A special thanks to my sister Louise.

I wish to thank The Department of Special Needs Education for accepting me to undertake the degree of International Master of Philosophy in Special Needs Education at the University of Oslo. Special thanks to Professor Arnfinn Muruvik Vonen, my adviser, for his ability to steadily encourage and guide me and willingly share experience and knowledge throughout my research.

A thank you to all my student colleagues from the groups MG 06/08 & MG 07/09 who all contributed to creating a diversity; our sharing of experiences has enriched my life and understanding for different cultures and countries.

My gratitude goes also to all my informants that have opened their lives and inner thoughts for me and this research: Baay'ee fayyaa ta'aa!

I would like to say thank you to the Church of Sweden for the financial support during this time: all to make this dream come true.

Finally but not least a big thanks to all the wonderful children: all of you are unique, beautiful and talented in so many ways. Thank you for teaching me something new every day.





## Abbreviations

CWH	Children with hearing (informant group)
CWHI	Children with hearing impairment (informant group)
D/HH	Deaf/Hard of Hearing
EECMY	Ethiopian Evangelical Church Mekane Yesus
ESL	Ethiopian Sign Language
ETV	Ethiopian Television
HI	Hearing impairment
IMF	International Monetary Fund
MOE	Ministry of Education
NGO	Nongovernmental Organisation
S/L	Sign language
SNE	Special Needs Education
TTC	Teacher Training College
WFD	World Federation of the Deaf
WHO	World Health Organization



---

# Table of Contents

<b>ABSTRACT.....</b>	<b>3</b>
<b>DEDICATION .....</b>	<b>5</b>
<b>ACKNOWLEDGEMENT .....</b>	<b>7</b>
<b>ABBREVIATIONS.....</b>	<b>9</b>
<b>TABLE OF CONTENTS.....</b>	<b>11</b>
LIST OF APPENDICES .....	15
<b>1.    INTRODUCTION .....</b>	<b>17</b>
1.1    INTRODUCTION.....	17
1.2    THE COUNTRY AND ITS PEOPLE .....	18
1.3    RESEARCH PROBLEM.....	20
1.3.1 <i>Focus of the study</i> .....	20
1.3.2 <i>Research problem</i> .....	20
1.4    ORGANISATION OF THE THESIS .....	21
<b>2.    THEORETICAL FRAMEWORK.....</b>	<b>23</b>
2.1    SOCIO-ECOLOGICAL APPROACH.....	24
2.2    ATTITUDES.....	26
2.3    HEARING IMPAIRMENT .....	30
2.3.1 <i>Hearing impairment</i> .....	30
2.3.2 <i>Sign language</i> .....	32
2.4    COMMUNICATION.....	35
2.5    SUMMARY OF THEORETICAL FRAMEWORK .....	37
<b>3.    METHOD.....</b>	<b>40</b>

---

3.1	QUALITATIVE METHOD .....	40
3.2	INSTRUMENT: INTERVIEW GUIDE .....	42
3.3	SELECTION OF INFORMANTS .....	44
3.3.1	<i>Selection of schools</i> .....	44
3.3.2	<i>Selection of informants</i> .....	45
3.4	DATA COLLECTION .....	47
3.5	ANALYSIS OF DATA .....	49
3.5.1	<i>Transcription &amp; memos</i> .....	50
3.5.2	<i>Video</i> .....	50
3.5.3	<i>Analysis</i> .....	50
3.6	INTERPRETER .....	55
3.7	VALIDITY AND RELIABILITY .....	56
3.8	ETHICAL CONSIDERATIONS .....	58
<b>4.</b>	<b>DATA PRESENTATION AND ANALYSIS .....</b>	<b>60</b>
4.1	FOUR GROUPS OF INFORMANTS .....	60
4.2	IDENTITY .....	62
4.2.1	<i>Influencing factors</i> .....	62
4.3	REACTION .....	66
4.3.1	<i>Children</i> .....	66
4.3.2	<i>Parents</i> .....	67
4.4	COMMUNICATION .....	69
4.4.1	<i>Parents</i> .....	69
4.4.2	<i>Siblings</i> .....	70
4.4.3	<i>Friends</i> .....	71

---

4.5	ATTITUDES.....	73
4.5.1	<i>Attitudes faced from hearing people .....</i>	73
4.5.2	<i>Attitudes towards hearing people .....</i>	74
4.5.3	<i>Negative attitudes.....</i>	75
4.5.4	<i>Positive attitudes.....</i>	76
4.5.5	<i>Society's attitudes .....</i>	77
4.5.6	<i>Change in society.....</i>	79
4.5.7	<i>Where does the attitude come from? .....</i>	81
4.6	FUTURE.....	82
<b>5.</b>	<b>SUMMARY &amp; DISCUSSION AND CONCLUSIONS &amp; RECOMMENDATIONS.....</b>	<b>84</b>
5.1	SUMMARY & DISCUSSION.....	84
5.1.1	<i>Identity .....</i>	84
5.1.2	<i>Reaction .....</i>	85
5.1.3	<i>Communication.....</i>	87
5.1.4	<i>Religion.....</i>	88
5.1.5	<i>Attitudes .....</i>	90
5.1.6	<i>Change of attitudes in the society .....</i>	91
5.1.7	<i>Future.....</i>	92
5.2	CONCLUSIONS & RECOMMENDATIONS .....	93
5.2.1	<i>Communication between CWHI and family and friends .....</i>	93
5.2.2	<i>Education &amp; awareness .....</i>	94
5.2.3	<i>Teacher Training College .....</i>	94
5.2.4	<i>From neighbour and Kebele to Woreda and MOE.....</i>	95
5.2.5	<i>Special school .....</i>	96

---

5.2.6	<i>Church or religious institutions .....</i>	96
5.2.7	<i>The health section .....</i>	97
5.2.8	<i>Future research.....</i>	97
<b>REFERENCES.....</b>		<b>98</b>
<b>APPENDIX 1: LETTER FROM OSLO UNIVERSITY.....</b>		<b>103</b>
<b>APPENDIX 2A: INTERVIEW GUIDE: CWHI (ENGLISH).....</b>		<b>104</b>
<b>APPENDIX 2B: INTERVIEW GUIDE: CWH (ENGLISH).....</b>		<b>106</b>
<b>APPENDIX 2C: INTERVIEW GUIDE: PARENTS CWHI (ENGLISH).....</b>		<b>108</b>
<b>APPENDIX 2D: INTERVIEW GUIDE: PARENTS CWH (ENGLISH).....</b>		<b>110</b>
<b>APPENDIX 3A: INTERVIEW GUIDE: CWHI (OROMIFFA).....</b>		<b>112</b>
<b>APPENDIX 3B: INTERVIEW GUIDE: CWH (OROMIFFA).....</b>		<b>114</b>
<b>APPENDIX 3C: INTERVIEW GUIDE: PARENTS CWHI (OROMIFFA) .....</b>		<b>116</b>
<b>APPENDIX 3D: INTERVIEW GUIDE: PARENTS CWH (OROMIFFA) .....</b>		<b>118</b>
<b>APPENDIX 4: LETTER TO DIRECTOR OF THE SCHOOL.....</b>		<b>120</b>
<b>APPENDIX 5: LETTER TO THE PARENTS .....</b>		<b>121</b>

## List of appendices

Appendix 1: Letter from the University of Oslo

Appendix 2a: Interview guide: Children with hearing impairment (English)

Appendix 2b: Interview guide: Children hearing (English)

Appendix 2c: Interview guide: Parents with hearing impaired children (English)

Appendix 2d: Interview guide: Parents hearing children (English)

Appendix 3a: Interview guide: Children with hearing impairment (Oromiffa)

Appendix 3b: Interview guide: Children hearing (Oromiffa)

Appendix 3c: Interview guide: Parents with hearing impaired children (Oromiffa)

Appendix 3d: Interview guide: Parents hearing children (Oromiffa)

Appendix 4: Letter to Director for the School

Appendix 5: Letter to the parents





# 1. INTRODUCTION

## 1.1 Introduction

My interest in doing research on the topic “attitudes hearing impaired children face from hearing people” arose from three main reasons: first, I am personally interested in finding out about the different attitudes hearing impaired children face from hearing children and how those attitudes influence the hearing impaired children’s lives, this because I have been living in Wollega, Ethiopia 6 years and now since 1,5 years I am working at a special school for hearing impaired and deaf children .

The second reason is that I have seen and heard expressions of different opinions and attitudes that hearing people have towards hearing impaired children and adults. Because I am working in a special school for hearing impaired and deaf children, people often come to me to discuss matters of education for hearing impaired children. Among the comments they make about the hearing impaired, are, “How can they learn things when they do not hear anything?” or “I think that they are not so smart because they cannot learn the same things as hearing children”. These are just two statements that I have got during my time as a teacher in a special school for the hearing impaired.

*“Those Deaf people, they don’t know what is best for themselves.” (A statement from a person in a discussion that I had with some people in the town I work.)*

Third, not enough research has been done in Ethiopia concerning hearing impairment and attitudes related to it; therefore it is an important topic for research.

Even before I started to work at the school for the hearing impaired and deaf I had expectations about what kind of attitudes hearing people have towards hearing impaired people. And after I started to work with children with hearing impairment and Deafness the topic became even more important to analyse and write about.

## 1.2 The country and its people

This is a short introduction to Ethiopia as a country: geography & climate, population & language, religion and economy. I have used these headings in order to make it easier to understand the background of my research on hearing impairment and attitudes that hearing impaired children face from hearing people.

This background information, selected on the basis of my own first-hand experience with living in the country, has been taken from three websites and one book about Ethiopia: Selamta (2009), which is an Ethiopian based website; About:com (2009), a website that belongs to The New York Times Company; Intute (2009) a website with the information from CIA World Factbook 2008; and Utrikespolitiska institutet (2003), a book that gives background information about Ethiopia and Eritrea.

Geography & Climate: Ethiopia is situated in the east of Africa on what is called the “Horn of Africa”. The area of Ethiopia is about the same as that of France and Spain together. Ethiopia borders to five other countries; Somalia in the east, Djibouti in the northeast, Eritrea in the north, Sudan in the west, and Kenya in the south. The altitude of Ethiopia varies from 116 metres below sea level (Danakil desert) to more than 4000 metres above sea level (Mountain of Ras Dashen). The climate also differs depending on the altitude; therefore it can vary from some few degrees to 50 degrees above zero. In Danakil desert 68 degrees were measured some years ago. The amount of rain also varies between the areas; on the highland the average is 1000 mm per year and in the west part twice as much. Sometimes the rain does not come regularly, and this has led to famine, even though the soil in many areas in Ethiopia is very fertile and it is possible to grow different crops.

Population and language: The population is estimated to be approximately 78,250,000 (July, 2008), and almost fifty percent of the population is below the age of 15 years, the population growth is approximately 3.2 percent. The majority of the Ethiopian population still lives in rural areas. In Ethiopia there are around 70 ethnic groups, most of which belong linguistically to either of two main groups; Semitic languages

(Amharic, Tigrinya...) and Cushitic languages (Oromiffa, Sidama, Somali...). And within the 70 ethnic groups and their languages there are around 250 different dialects. Around 25.5 million (34.5%) of the population is Oromo and speak Oromiffa and around 19.8 million (26.9%) are Amhara and speak Amharic. Oromiffa is the language of instruction in the schools in Oromo area. Amharic is the official language, and it is used together with English in the Government and official Authorities I.e., in all regions of the country.

Religion: Ethiopia is known as one of the oldest Christian countries in the world. Orthodox Christianity came through Syrian missionaries in the 4<sup>th</sup> century who converted the King of Aksum. Around 62 percent are Christians (Orthodox 43.5%, Protestant 18.6% and Catholic 0.7 %), 34 percent are Muslims, 2.7 percent are traditional believers and 0.7 percent belong to other religions such as Judaism. Religion and religious beliefs are given an important place in life and many people relate things that happen in their lives to God or gods.

Economy: Agriculture is the biggest source of income to the country and it brings in more than 50 percent of Ethiopia's GDP. Because of the lower prices for coffee nowadays many farmers have started to produce khat<sup>1</sup> instead of coffee on their farms. Lack of rain during the year has several times contributed to bad harvest and in the longer run famine. Because of this Ethiopia is in need of aid for food supplies and for loans to make the economy run from year to year. In Ethiopia the unemployment rate is high, the daily income of a person is less than 1USD, poverty in the country is deep and covers the largest part of the population, and therefore in December, 2005, the International Monetary Fund (IMF) decided to forgive Ethiopia the great money debt to the organisation.

---

<sup>1</sup> Khat, also known as **qat**, **qaat**, **quat**, **gat**, **jaad**, **kat**, **chat**, **chad**, **chaad** and **miraa**, is a flowering plant native to tropical East Africa and the Arabian Peninsula. Khat contains the alkaloid called cathinone, an amphetamine-like stimulant which is said to cause excitement, loss of appetite and euphoria. In 1980 the World Health Organization classified khat as a drug of abuse that can produce mild to moderate psychological dependence. (Krikorian (1985), Ezekiel (2004))

## 1.3 Research problem

Children with hearing impairment face many challenges in their lives, such as: accepting their impairment, struggling to learn to communicate in different languages (Sign language (S/L), Amharic, English and Oromiffa which is mostly their 4<sup>th</sup> language) and, at the same time, living with and coping with the attitudes they face from hearing people including their own parents. In general, attitudes children with hearing impairment face can be both negative and positive, something which will be explored in this thesis.

### 1.3.1 Focus of the study

What is it that I wanted to achieve with my research? I wanted to get a deeper understanding of what kind of attitudes hearing impaired children face, and also how these attitudes influence their lives.

What I wished to do in my study was mainly two things. First of all I wanted to find out what kind of attitudes hearing impaired children in Ethiopia face from hearing people and how these attitudes influence their lives, including the ways they look upon themselves. Secondly, I wanted to look at what kind of factors influence the way hearing impaired children look upon themselves.

Alemayehu (2000) emphasizes the importance of a mutual language to understand each other in communication; in this case he refers to S/L. He also talks about attitudes disabled people face from the society. Children with hearing impairment face, on a daily basis, different kinds of attitudes from hearing people including their own parents; these attitudes can be both positive and negative.

### 1.3.2 Research problem

I wanted to know what kind of attitudes hearing impaired children face from hearing and how it influences their lives. All this led to the formulation of this research problem:

---

**“What kind of attitudes do hearing impaired children face from hearing children and adults? And how do these attitudes influence their lives?”**

Often it is easier to see the negative things, but it is important to document all the attitudes hearing impaired children face from hearing people both positive and negative. I wanted to know about the hearing impaired children’s own experience on this topic but also their parents’ views and experiences; this gave me a chance of comparing the children’s experiences and the parents’. Do the attitudes that hearing impaired children face also influence the way that they look upon themselves? And also, in relation to this: how do hearing impaired children look upon themselves, and what kind of factors influence the way they look upon themselves? An interesting question will then be if the attitudes hearing impaired children tell that they face, are the same as the attitudes toward hearing impaired people that hearing people express. This is why I decided also to interview hearing children and their parents. Based on this reasoning, I constructed three sub-questions as a complement to the research problem:

- How do hearing people look upon hearing impaired people?
- How do hearing impaired children look upon themselves?
- What kinds of factors influence the way hearing impaired children look upon themselves?

## 1.4 Organisation of the thesis

After this introductory Chapter 1 which is a chapter that relates to the country Ethiopia, the research problem, and how the thesis is organised, the other chapters, 2-5, follow.

Chapter 2 is where the theoretical framework is presented; theories on attitudes, hearing impairment and communication.

Chapter 3 is the chapter about the method used; a qualitative research with interviews, also about different ethical considerations and problems faced in the research process.

Chapter 4: Here is where I report on my findings. In this chapter I have also compared the findings between the four groups; children with hearing impairment, their parents, children with hearing and their parents.

Chapter 5: In this chapter I discuss and summarize my findings and draw conclusions and recommendations.

## **2. THEORETICAL FRAMEWORK**

In this chapter I will present different concepts I have used in this research and the theoretical background of these concepts. The main concepts are attitudes, hearing impairment and sign language, and communication. In this chapter I will refer to other research made within the area of my research and also to Bronfenbrenner (1979) and his socio-ecological approach.

As far as I have found, there has not been made conducted any research in Ethiopia on this specific topic about attitudes that hearing impaired children face from hearing children. Research has been done about hearing impairment and about attitudes, but not about the combination of the two phenomena. Two studies made in Ethiopia about hearing impairment that I would like to mention and that will be quoted later on, were carried out by Feleketch (2000) and Mesfin (2006), one report about hearing impairment and communication was written by Alemayehu (2000) and two by Bogale Derseh (1995) and Chernet (1999) about attitudes towards disabled, these researches were also conducted in Ethiopia. Alemayehu (2000) has made his research on how hearing impaired people experience their communication with hearing people. Feleketch (2000) writes her research on what kind of social problems hearing impaired children have in special schools. Mesfin (2006) writes about psychosocial and educational challenges in children with hearing impairment in an inclusive setting. There are two research studies made in Norway that I would like to mention as well, those by Dehli (1996) and Mikkelsen (2005). Dehli (1996) describes in her research how it is to be a Deaf child in a hearing family, and Mikkelsen (2005) the cooperation between family and school in the case of hearing impaired children from a minority background.

## 2.1 Socio-ecological approach

Bronfenbrenner (1979) developed his socio-ecological approach; this approach does not concentrate only on the child but also on the family, school, society, culture, values within the society etc., all as parts of a bigger complex social system: where many different factors influence the child's development and learning. He defines the approach through four areas: microsystem, mesosystem, exosystem and macrosystem.

*A microsystem is a pattern of activities, roles, and interpersonal relations experienced by the developing person in a given setting with particular physical and material characteristics. (Bronfenbrenner, 1979:22)*

The microsystem is where the child is, where he/she develops, interacts and experiences his/her own reality. The microsystem is a fixed setting where the actor is acting in fixed activities and roles during a fixed time interval. It includes the individual through people, objects and events that he/she is in direct contact with. In this study, it is the different systems that the child acts in that are of interest.

*A mesosystem comprises the interrelations among two or more settings in which the developing person actively participates (such as, for a child, the relations among home, school, and neighbourhood peer group; for an adult, among family, work, and social life). (Bronfenbrenner, 1979:25)*

The mesosystem refers to the interrelations among a set of microsystems that relate to the child and create relationships between the child and the different microsystems: these can be family, school, peers, or church. These relationships between the child's different microsystems influence the child's development; if a relationship is positive and strong it develops balance and harmony in the child, and if the relationship is negative it creates unbalance and insecurity in the child. In this study the mesosystem is interesting because of the interaction between different systems, like the hearing impaired child and the family and peers.



*An exosystem refers to one or more settings that do not involve the developing person as an active participant, but in which events occur that affect, or are affected by, what happens in the setting containing the developing person. (Bronfenbrenner, 1979:25)*

The exosystem involves the environmental structures, for example, institutions in society, which indirectly influence the child development without the child's direct interaction; it can be the parents' workplace, the parents' network of friends or legal authorities etc. This system is interesting because of the indirect interaction that influences the hearing impaired child's life.

*The macrosystem refers to consistencies, in the form and content of lower-order systems (micro-, meso-, and exo-) that exist, or could exist, at the level of the subculture or the culture as a whole, along with any belief systems or ideology underlying such consistencies. (Bronfenbrenner, 1979:26)*

The macrosystem is about patterns that are created in the culture through overall values, traditions and ideologies; it can be values, cultures, subcultures or legislations etc. This system is interesting for this study because of the values or attitudes that are formed within a society, and especially when it comes to attitudes that hearing people have towards hearing impaired children and how the attitudes influence the hearing impaired child's life.

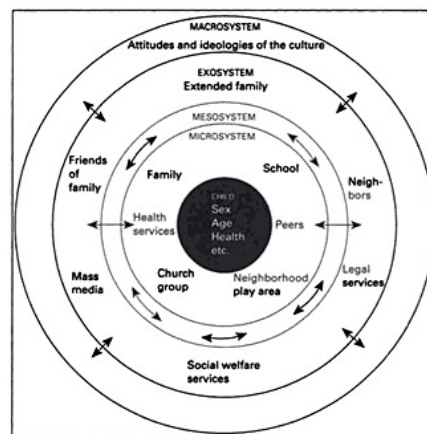


Figure 2.1 The socio-ecological approach (Source: Garbarino, 1982)

This illustration of the four systems in Bronfenbrenner's socio-ecological approach is just to describe the micro-, meso-, exo-, and macrosystems more visually and understandably. This approach with the four systems is also the foundation of the construction of the interview guide that I made for the collection of data. As I mentioned above I have chosen this approach because of the phenomena I investigate; attitudes hearing impaired children face from hearing people, and how their environment, parents, education, culture and tradition influence those attitudes. In Ethiopia the different connections between child, family and society are important. The communal aspect of life in which attitudes, beliefs and values are formed by the environment, involving such areas as culture, religion, and family ties, which strongly prevail in African societies in general and more specifically in Ethiopia. It is not only the parents that have the responsibility for the upbringing of the child; it is the task of the whole community, from family to neighbours to see to it that every child grows up to become a good citizen.

## 2.2 Attitudes

The concept of attitude is very complex, and in much of the literature it is said to be very diverse. In this study I have used Shapiro's (1999) definition of attitude.

*"An attitude may be viewed as a positive or negative emotional reaction to a person or object accompanied by specific beliefs that tend to cause its holder to behave in specific ways towards its object." (Shapiro, 1999: p. 9)*

This definition is useful in that it explicitly states that an attitude can be both positive and negative and that it is an emotional reaction. Another interesting part of the definition is that it is the attached beliefs that make a person react towards another person in a certain way. Attitudes are something that every person has towards others and it is also something that every person experiences from others. All attitudes that we have or experience can be of positive or negative character. When you have a positive attitude towards somebody else, that attitude may influence the person in a

positive way and often builds up the self-esteem. But if the attitude that you have towards somebody else is negative, that also may have an influence on that person's life; the way he/she looks at him/herself and his/her self-esteem.

Shapiro (1999) explains in his book how important it is to change negative attitudes in a society and the way the attitudes influence people's lives; this because there are many areas of a person's life that become affected by negative attitudes. When all of these areas are affected with negative attitudes, it makes a big psychological impact that can result in the distortion of a person's good self-esteem.

Shapiro (1999) spells out specific beliefs within the concept of attitude that influence the way a person behaves towards somebody else. Specific beliefs can of course be related to many things, and my study, conducted in Ethiopia, directly brings out the ideas around religious beliefs like disabilities as punishment from God: this belief is seen in different cultural settings in the country, Many people in the society do not know what to do when they see a person with disabilities, therefore they start to scream insulting words towards the disabled person or stare. In Ethiopia religion is valued as a guide for people's life, attitudes, worldviews, value system, cultural setting and tradition of the society. This is something I have heard about and experienced many times during my six years in Ethiopia but now also through my informants in this research.

*“Since disability is viewed as a Devine punishment, persons with disabilities can be seen as carriers or mediators of this punishment and that also stigmatizes the whole family [...] there still are myths and misconceptions about the nature and causes of different disabilities in combination with feelings and shame”. (Chernet and Endrerud, 2004:25).*

Other researchers like Bogale (1999), Alemayehu (2000), Feleketch (2000), and Mesfin (2006) all bring to the surface people's religious beliefs as an important component that influences their attitudes towards people with disabilities, including hearing impairment.

Bogale Derseh (1999) writes in his research about attitudes that people have towards different disabilities. Mostly the attitudes towards disabled people are negative and they also vary between different disabilities. The most negative attitudes people had were towards mentally retarded children and then the attitudes towards visually impaired and hearing impaired children were comparatively more positive than the attitudes towards mentally retarded children.

Chernet (1999) talks in his research about parents' attitudes towards children with different disabilities and mental retardation in particular. These attitudes that parents have towards their own children can be negative or positive. Several of the informants in his research expressed about negative attitudes towards their disabled children.

Mesfin (2000) says in his research that teacher's attitudes towards hearing impaired children are more positive than the attitudes that hearing people in general have towards hearing impaired children, and he refers that to the Special Needs Education for teachers.

Alemayehu (2000) gives an interesting description of various perceived causes for disability, he makes it clear that often these causes are related to and influenced by people's religious beliefs; this points out the fact that religion in Ethiopia informs every aspect of people's life with very high implication on people's attitudes.

*"People's attitudes towards persons with disabilities vary from place to place. In some rural communities of Ethiopia, the causes of disability is generally attributed to various unscientific agents, such as a curse or punishment from God, visitation of the sins of fathers upon the children, unpleasant sight towards a pregnant woman, the work of evil spirits...etc." (Alemayehu, 2000:3-4).*

Alemayehu (2000) continues to reflect on negative attitudes with reference to factors (law and legislation) that influence people's attitudes, and he says that people's attitudes are a direct reflection of the country's national laws where hearing impaired people are not looked upon as full human beings as he quotes the law.

---

*“Deaf-mute, blind persons and other persons who, as a consequence of permanent infirmity are not capable to take care of themselves or to administer their property. Their property may invoke their favour the provision of the law which afford protection to those who are insane. (Civil code of the country, 1960:60 §340 cited in Alemayehu, 2000)*

He is also quite strong in his comments saying, *“in many parts of Ethiopia, hearing impaired people are still perceived as sub-human beings, menaces to society, objects of pity, ridicule and a burden”* (Alemayehu, 2000:4). This reminds us of how the lack of good laws and legislation that can protect the dignity of disabled groups of the society plays a role in adding in to the negative attitudes they face in their daily lives.

Feleketch (2000) describes in her research about different challenges hearing impaired children face in the school and society; even discrimination because of the students hearing impairment. Just like the other researchers cited above, she has also indicated the fact that cultural beliefs and norms are influential factors for the negative attitudes hearing impaired children face. In relation to this, she has also pointed out the fact that negative attitudes can influence their life, identity and social interaction.

*“People’s negative attitude was indicated as one of the serious problems in the education of the hearing impaired and their social life. Cultural beliefs and norms are some of the influential factors that shape peoples attitude towards disabilities. People develop positive or negative attitude towards certain social phenomena due to their social interaction in their environment.”* (Feleketch, 2000:92).

She also talks about the different cultural setting a person is a part of, and the beliefs within the society, and how all that influences hearing impaired children’s life and social interaction with hearing. Her research also describes the attitude toward hearing impaired children as a feeling of pity and shame, and rejection of hearing impaired children, this because it is difficult for society to accept these children as individuals with the same rights as a person with hearing.

Hearing people said that they shout at hearing impaired children or adults to see if they would get a reaction; this is also something that I have observed in the town when I have been out with my hearing impaired colleagues. Several times when I have been in the town with either hearing impaired children from the school or my hearing impaired colleagues, hearing people have come up to them and acted in a very odd way; they have either shouted “*are you deaf, don’t you have hearing?*” or they have come up from behind trying to terrify them by saying “*buuu*”. Hearing people have made comments like “*I just wanted to see what they were going to do if I touched them*”. The sad thing is that the hearing people don’t understand that it terrifies the children to suddenly be touched on the arm. My hearing impaired colleagues themselves say that hearing people only want them to react and scream, and these actions of screaming at the hearing impaired or trying to touch them to see if they will react etc show that commonly prevailing attitude in the society of believing that hearing impaired people are less than human beings, the hearing people do the same things that are done to animals for the sake of curiosity about the reaction of the animal.

As a matter of fact, the purpose of my research was to study more deeply what kind of attitudes hearing impaired children face from hearing people. As can be understood from the cited research, people have attitudes towards others, either positive or negative attitudes, and they arise from many factors among which beliefs are a factor. The findings of my research will be described and discussed in chapters 4 and 5.

## 2.3 Hearing impairment

### 2.3.1 Hearing impairment

There are many definitions of the concept of hearing impairment. In the USA it is today not so common to use the term *hearing* impaired; rather, in accordance with the wishes of the organisations representing people with hearing losses, the term *Deaf and Hard of Hearing (D/HH)* is often used.

---

*“Deaf-means a hearing impairment that is so severe that the child is impaired in processing linguistic information through hearing, with or without amplification, which adversely affects educational performance”.*

*“Hard of hearing-means a hearing impairment, whether permanent or fluctuating which adversely affects a child’s educational performance, but is not included under the definition of “deaf” in this section.” (Moore, 1996:12).*

In Sweden it looks a little bit different because there is one concept that is used as an umbrella and that is *hörselnedsättning*<sup>2</sup>, and then there are two common subcategories within the category of *hörselnedsättning* and these are *hörselskada* and *dövhet*<sup>3</sup>. In Norway, too, different terms are used for hearing impairment (*hørselsnedsettelse*) and deafness (*døvhets*).

In Ethiopia today the term D/HH is not a common term used in discussions around hearing impairment and deafness; maybe that will change in some years and that D/HH will be a common term.

I have made the decision to use the term *hearing impairment* in this thesis, and also in the statement of the research problem, because this term is used within the area of Ethiopia where the study was carried out. In different studies conducted in Ethiopia the authors use the term *hearing impaired* about a person that has any loss of the ability to hear, ranging from mild to profound hearing impairment. Alemayehu (2000), Mesfin (2006), Bogale (1999) and Tirussew (2005) all discuss in their research the concept of hearing impairment related to a loss of the ability to hear, whatever its severity. In addition to this, the other reason why I decided to use the term *hearing impairment* has to do with the four CWHI that participated in this research. Their hearing loss varies from severe to profound, but they are all referred to with the common term of *hearing impairment* within their Ethiopian context.

---

<sup>2</sup> Hörselnedsättning may be translated into English as hearing loss or hearing decrease.

Further on, the term *hearing impairment* will be used as defined by the World Health Organization (WHO).

*“Hearing impairment is a broad term used to describe the loss of hearing in one or both ears. There are different levels of hearing impairment: Hearing impairment refers to complete or partial loss of the ability to hear from one or both ears. The level of impairment can be mild, moderate, severe or profound” (WHO 2009-02-11).*

### **2.3.2 Sign language**

*“Sign language is a visual gestural language which involves the use of the hands, eyes, face, mouth, head and body. A manual alphabet (finger spelling) may also be used along with Sign language” (WFD, 1993:6).*

A sign language (S/L) is a language on its own, with its own grammar and vocabulary, there are many different S/L in the world and some countries even have several different S/L. Ladd (1994, 2003) states that there is no international Sign language in the world. The development of different S/L is on a national or local level, for example American (ASL), British (BSL), Swedish and Norwegian Sign Language. But many sign languages have universal patterns that have developed in the language and this is an indication of the fact that hearing impaired people have the same pattern of sensory references.

Sign languages are the languages that Deaf people use when they communicate with each other. In her research, Mikkelsen (2005) talks about the communication between a hearing and a hearing impaired person, and that it often becomes a “mix” of spoken language and S/L, so as to make the conversation go more smoothly.

Dehli (1996) and Bergman (1994) talk about sign language and the importance for Deaf people to communicate in different ways in their lives. They explain that when

---

<sup>3</sup> Hörselskada in Swedish means Hearing impairment and dövhet mean deafness.



sign language is the language that deaf people can communicate through in a natural way that is called their first language, and when Deaf and hearing children are growing up with Deaf parents then they often have sign language as their mother tongue, the language that they can relate to the parents with or as their own language: “my language”. In this research I use the term *first language* about the language that hearing impaired informants use as their most important way of communicating with others.

Ethnologue (2009) is a catalogue where different languages in the world can be found and there it is explained about the sign language situation in Ethiopia.

*“There are several Sign languages used in different schools all around Ethiopia and little research has been made within the area. Elementary schools have had education for deaf since 1956” (Ethnologue, 2009-02-28.)*

Nowadays it is possible to find information about Ethiopian Sign Language (ESL) at the Department of Education and the Department of Linguistics at Addis Ababa University, and ESL is mentioned as an abbreviation for Ethiopian Sign Language. The question here is, of course, if it is possible to refer to a single S/L within a country where there are more than 70 spoken languages. In Ethiopia it is also common to say Sign Language or Amharic Sign Language, and in the area of Ethiopia where I made this research it is becoming common to say Oromo Sign Language as a S/L that differs from the Amharic S/L, this because the languages are sign supported versions of Amharic and Oromiffa. Sometimes these languages can make hindrances to the communication between those who developed the Amharic S/L and Oromiffa S/L because they are different languages.

Supportive signing is where spoken language is used as the main medium of communication and signs as a back-up or support; based on the grammar of the spoken language. The signs are used to help the hearing impaired person to understand what is said in a spoken conversation. On the other hand signs can also be used to help a person with normal hearing that has language disorders or difficulties.

There are surely several ways of explaining the concept of supportive signing in an Ethiopian context but I have chosen the two spoken languages of Amharic and Oromiffa and therefore the two concepts become *Spoken Amharic with sign support* and *Spoken Oromiffa with sign support*, because both of the languages are equally used in the geographical area of my research.

*Spoken Amharic with sign support* and *Spoken Oromiffa with sign support* refer to language varieties in which the hearing person speaks Amharic or Oromiffa and at the same time uses signs to support the spoken language. In Amharic and Oromiffa the grammar is not the same since they are two different languages (see Chapter 1.2 The country and its people) and therefore the sentences are not constructed in the same way. This makes it even more complicated when it comes to the Supportive signing because the order of the signs are different depending on whether it is *Spoken Amharic with sign support* or *Spoken Oromiffa with sign support*; as a result even if many of the signs are the same the order is different because of the grammar of the spoken language.

Andrews, Leigh & Weiner (2004) explain about the concept finger spelling (or dactylology) that it is the representation of the letters of a writing system, and sometimes numeral systems, using only the hands. These manual alphabets (also known as finger alphabets or hand alphabets), have often been used in deaf education. Alemayehu (2000) explains in his research that Sign Language in Ethiopia has around 260 signs in the hand alphabet, one for each letter of the Amharic alphabet.

Morford (1996) talks about home sign as the gestural communication of deaf individuals who do not learn spoken language and who are not exposed to a signed language. Home sign emerges only in a situation where there is not sufficient language stimulation in an individual's environment to permit typical language development.

Speech reading: also known as lip-reading or speechreading is a technique of understanding speech which involves visual interpretation of a speaker's communication.

*“It is a highly complex process in which a speech reader must utilize situational and motivational variables as well as a mastery of the grammar of a language” (Moore, 1996:255).*

## 2.4 Communication

*“[...] is a process in which two or more persons attempt to consciously or unconsciously influence each other through the use of symbol systems in order to satisfy their respective needs”. (Emmert & Donaghy, 1981:47).*

Alemayehu (2000), Feleketch (2000) and Mesfin (2006) talk about attitudes that hearing impaired children face from hearing people within the whole society; this because of the attitudes towards disabilities. Feleketch (2000) also talks about how the hearing impaired child's social life, family life and educational life becomes influenced by these attitudes towards the hearing impairment. There are so many aspects of the hearing impaired children's lives that are influenced just because of the attitudes towards hearing impairment. The child's interaction and communication with peers and friends at school and also in the leisure time is also influenced by the attitudes towards hearing impairment.

*“For all children, socialization with peers serves several crucial functions. Peer interaction allows children to develop friendships that are important for the growth of the child's social self” (Fine, 1981 cited in Antia & Kreimeyer, 2003).*

Alemayehu (2000) and Tekle Weldeab (2006) discuss communication and hearing impairment from different perspectives: communication with parents and siblings, teachers and in the classroom, and with peers. Here the hearing impairment comes in with the perspective of communication. Communication is very important because a

good communication may lift the child and the self-esteem but a communication that is not functioning well may influence the child's self-esteem in a negative way.

Mikkelsen (2005) she explains about the cooperation between family and school in cases in which the hearing impaired child comes from a multicultural background. The two conditions of hearing impairment and multicultural background make the situation even more complex, because there are many things to consider, to understand communication and the education process. In her research, she discusses two perspectives on hearing impairment: as a language minority or as a disability. Today, in many developed countries, for example Norway, Sweden and the USA, being Deaf is seen as being a part of a language minority. Mikkelsen's research (2005) is interesting because she discussed about hearing impaired children with multicultural background, and in my research I can relate to that because there are at least three main culture encounters within my research. First there is the cultural setting between people with hearing impairment and people with hearing. The second cultural setting is the two languages Amharic and Oromiffa and the culture differences within these language communities, and the third setting is between me as a researcher from another country and culture meeting the informants with also a variation of cultural background.

Dehli (1996), Moores (1996), Gallaway (1998), Alemayehu (2000), Moeller (2000), and Grønlie (2005) all talk about the importance of communication and how important it is for the child's development that the communication between parents and children start early in the child's life; it is important because it makes an influence on the child's development in every aspect of life; the communication within the family, among peers and elsewhere.

*"Communication and the demands for interaction are major issues within the family"*  
(Maxon & Brackett, 1992:132)

*"[...] clear and consistent communication is mandatory" (Moores, 1996:133).*

Dehli (1996) talks about that hearing impaired children learn to adjust themselves to the communication with hearing people in different settings; school, family, friends, neighbourhood and so on. This need to always adjust themselves and learn how to cope with different hearing people makes them act in the same way as the chameleons. She uses the metaphor of the animal chameleon because it is an expert in changing their appearance in relation to the environment they move around in, and it is the same for children with hearing impairment that are communicating in different settings with different people.

In this research the concept of communication lies on several levels. First it is the communication between the hearing impaired child and the family: father, mother, siblings and grandparents. The second level is between the hearing impaired child and the peers, both hearing impaired and hearing. The third is the communication through different languages and cultures: the researcher as a foreigner with a different culture background, and the informants with different language and culture background: Amharic, Oromiffa and S/L.

## 2.5 Summary of theoretical framework

The understanding of the concepts, theory and previous research presented and discussed above is crucial. In line with this it will be useful to briefly present the main points of this chapter before proceeding to the next chapter, which is about the method used.

Some of the basic concepts, as the main points of this chapter, are:

Even though I have not found any research made in Ethiopia on my topic of the combination of attitudes and hearing impairment: “*attitudes hearing impaired children face from hearing people*” there are other researches made in a related field of study by Ethiopians and these researches have been cited in this research. There are

also two Norwegian researchers I have chosen to cite in this research as well, and their research is about hearing impairment.

Bronfenbrenner (1979)'s socio-ecological approach is a system or framework that enables us to study systems as Bronfenbrenner referred to as the microsystem, mesosystem, exosystem, and macrosystem to find out of the interaction between the different systems and how the life and development of a child is influenced by these different systems. This approach is used in my research because of its great contribution to attain the goal of the research.

When it comes to the concept of attitude, it is referred to as an emotional reaction and behaviour of a person that is directed towards or received by other persons or objects negatively or positively. Shapiro (1999), Bogale (1999), Alemayehu (2000), Feleketch (2000), and Mesfin (2006) all talk about factors that influence attitudes: religious beliefs, cultural settings, and traditions of a society are among the main influential factors of attitudes affecting the identity, social interaction and self-esteem of hearing impaired children.

Hearing impairment: even though there exist definitions that make a distinction between Deaf and Hard of hearing (especially in the USA) and hearing impairment and Deaf (Sweden & Norway), the definition of a hearing impaired person as someone who has any loss of the ability to hear, from mild to profound hearing impairment, is used throughout the thesis because this is a definition that is used by all Ethiopian researchers and it is also the definition from the World Health Organization (WHO).

Sign Language: according to the work of Dehli (1996), Sign language is referred to as a visual gestural language which involves the use of the hands, eyes, face, mouth, head and body. It is a group of languages that has universal patterns when they are used as a tool of communication and vary depending on where they have developed. This is evident in Ethiopia which is a country of multiethnic and multilingual culture.

---

Communication: based on the works of Dehli (1996), Moores (1996), Gallaway (1998), Alemayehu (2000), and Grønlie (2005), communication in this research refers to interaction through dialogue, conversations and exchange of knowledge between the hearing impaired children and their family, school, peer groups and society. Good communication may have a positive effect on building up the self-esteem of a child, contributing to the child's development, while poor communication may result in the negative impact of lowering a child's self-esteem.

### 3. METHOD

In this research I have used a qualitative research methodology with the qualitative interview as the way of collecting data. For the analysis of the data I have used Kvale's (1996) method with 6 steps of analysis.

As I explained in Chapter 1, my research questions were chosen from the interest in getting a deeper understanding of different attitudes that hearing impaired children face from hearing children and how they influence their lives and the way that they look upon themselves.

My research problem is:

**“What kind of attitudes do hearing impaired children face from hearing people?  
And how do these attitudes influence their life?”**

In this research I have constructed three research questions:

- How do hearing people look upon hearing impaired people?
- How do hearing impaired children look upon themselves as persons?
- What kinds of factors influence the way hearing impaired children look upon themselves?

#### 3.1 Qualitative method

*Phenomenology* is a philosophical movement founded by Edmund Husserl, he discussed about the starting point for knowledge is a person's own experience of the “phenomena”, which can be sensations, perceptions and ideations.

In this research I have used phenomenology as a practical guide for myself as a researcher: to place myself in a state to be as objective as possible towards the



research, interviews and the interviewees. I wanted to be as free from prejudices and open as possible, towards this research.

*“[...] place themselves in a state of consciousness that reflects an effort to be free of everyday biases and beliefs” (Gall, Gall & Borg, 2003:481).*

In a qualitative interview the first step is to collect the data and the researcher is working on getting as close to the informant's own description as possible. Every interview is coded and analysed and then after that cross-checked with every interview to see into that the informant's own description has been used, this to validate.

I have collected the data with the help of a qualitative interview guide and the interviews were semi-structured. Kvale (1996) talks about the topic for the qualitative research interview as the informant's *lived world* and the relation to the world:

*“The purpose is to describe and understand the central themes the subjects experience and live toward” Kvale (1996:29).*

The second thing that Kvale talks about is *meaning*, the interviewing is to understand what the interviewees say.

*“The qualitative research interview seeks to describe and understand the meanings of central themes in the life world of the subjects” Kvale (1996:31)*

My interview guide was constructed in such a way that I could add questions if necessary.

*“The very virtue of qualitative interviews is their openness”. (Kvale, 1996:84)*

In the course of a qualitative study there are many things that can be adjusted. Therefore, it is important that the researcher has a good knowledge of the research method being used, the “phenomena” that will be investigated and also is well-

prepared to make the interviews. It is also important to spend time reflecting on the themes in the interview together with the research problem.

*“The interviewer registers and interprets what is said as well as how it is said; he or she must be observant of- and able to interpret- vocalization, facial expressions, and other bodily gestures.” Kvale (1996:31-32)*

By using the qualitative method through well-conducted interviews, I am able to get deeper understanding of the interviewees' own experience. Upon analysis, this gives me the chance of working on how to make changes in the attitudes I study, in order to make life easier and better for the hearing impaired children.

### 3.2 Instrument: Interview guide

The interview guide was constructed to match the research problem, and the sub-questions. I also had prepared myself for the fact that other issues could come up during the interviews that I might want to put into focus later on in the analysis.

All the interview questions were made as short and precise as possible, and they were put into themes (*identity, family, school & friends, and attitudes & future*). The themes were constructed to relate to Bronfenbrenner's (1979) socio-ecological approach with the four systems: microsystem, mesosystem, exosystem, and macrosystem.

The themes *family*, and *school & friends* together with the hearing impaired child represent different microsystems that interact with each other. The themes *identity*, and *attitudes & future* are represented through the whole approach and all the different systems; because the different microsystems (child, family, peers and neighbours) are influenced by the attitudes of the society and that makes an influence on the hearing impaired child's life as well.

When it comes to the questions it was important to ask questions that would open up a dialogue. The informants themselves decided how much information and thoughts they wanted to give. Even though it was a bit difficult in the beginning to make the questions as open as they should be, due to cultural shyness and necessity of explaining the concepts in local languages, eventually the questions have turned out to be open enough for the informant's own answers and thoughts. It is also of great importance throughout the interview that the researcher carries on as few prejudices as possible; in order to not influence the interview and, later, the analysis more than necessary.

When the interview guide was constructed it was made with the same type of questions both for parents and children, but a little bit adjusted depending on whether it was for a family with a hearing child or a hearing impaired child. For the interview guide I tried to stay away as much as possible from concepts that are mostly used in a school setting. But there was a difficulty with the concept of 'attitudes' in Oromiffa so the translation was made in such a way that it would function in the cultural setting.

Four pilot interviews were made to see if the interview guide would function as expected. I made the pilot interviews with 2 children and 2 adults that I know and that could help me make the guide better. It was very useful, because then I could see which questions functioned well and which ones I needed to change or remove from the guide.

*INTERVIEWER: - "Has your child faced negative attitudes?"*

*INTERVIEWER: - "Has your child faced negative attitudes and comments from others? In that case how did he/she react to that?"*

During the pilot interviews I understood the connection between my way of asking the questions and the response I got from the informants. And I also became aware of weaknesses in my own way of asking questions.

After the pilot interviews I changed the guide to make it clearer. I also worked with English-Oromiffa interpreter to discuss experiences around the pilot interviews (Appendix 2a-d & 3a-d)

The interview guide was translated from English to Oromiffa and it was very important to achieve a culturally adequate translation so that different concepts would be understood in a correct way. For this reason the interpreter and I collaborated very closely on finding the appropriate terms in Oromiffa. Sometimes it was necessary to add an explanation for a concept so that the informants could understand the question fully.

*INTERVIEWER: - "What kind of attitudes do you have towards hearing impaired children?"*

*INTERVIEWER: - "What kind of attitudes do you have towards hearing impaired children, how do you look upon or what do you think when you see a hearing impaired child?"*

### 3.3 Selection of informants

#### 3.3.1 Selection of schools

I first made a selection of three schools that represented three different categories of schools:

1. Special school for hearing impaired children: no entrance exam but one annual payment
2. Regular school: entrance exams and monthly payment for the education
3. Regular school: no entrance exams or monthly payment

I have decided not to identify the schools more explicitly than this because it is important that the schools remain anonymous to protect the informants.

The first school is where only children with hearing impairment are enrolled. The second and the third school are schools where hearing children are enrolled.

The students that attended the different schools had different backgrounds. The students that studied at the second school came from relatively wealthy and well-educated families who could afford to pay a monthly fee for their children's education. The students studying at the third school came from various economical backgrounds but mostly they came from families that could not afford to send their children to an expensive school. The students that study at the first school came from various backgrounds and if they cannot afford the annual payment they need to find a financial guardian that help them with the payment.

### **3.3.2 Selection of informants**

The informants were hearing impaired children, their parents, and hearing children and their parents. The informants were selected on the basis of the following list of criteria that I constructed for my purposes:

- ✓ Both hearing impaired children and hearing children
- ✓ Both girls and boys
- ✓ Age between 14 and 16 years
- ✓ Parents of both these groups
- ✓ The family lives in a selected town

In qualitative research it is common to use few informants. I made a strategic sampling and selected these criterions because they could give a big variation of information and answers to the questions. The sample included both hearing impaired children and hearing children and was selected from three schools in the selected town. At first, I considered including 2 children from each school and their parents, a total of 6 children and 12 parents. Because I was worried that not all families would

accept the invitation, however, I decided to send the invitation letter to 3 children from every school and their parents, making a total of 9 children and 18 parents

During the autumn semester 2008, I made contact with the Directors (Appendix 4) of the three schools where I wanted to recruit my informants. First I went to the schools with a letter explaining the purpose of the research and the procedure of the interviews, and that the participation was voluntary (this information was given for the first time in the letter to the Directors, and for the second time in the letter to the families, and the third time during the interview itself). At the two schools for hearing children the Directors made the selection of children and their parents, and then I gave the letter of information to the children and they brought it home to their parents (Appendix 5). The Directors selected a class that had teaching at the time of the meeting and then selected 3 students that fit in with my criterion that I had listed. The letter was to be signed by the parents and returned to the school. After that, I made contact with the parents and children through phone calls and explained a second time about the purpose of the interviews and how the interviews were going to be conducted.

At the school for the hearing impaired children I had a discussion with a suggestion of 4 informants that I shared with the Director, who subsequently gave me the freedom to make the selection. I ended up with 10 children because I decided to interview 4 hearing impaired children, since one of the three I had selected had a hearing impaired sibling and I thought it would be particularly interesting to know if they have met the same kind of attitudes and been influenced by them in similar ways. The rest of the procedure was the same as with the other schools: I gave the information letter to the children about the research to bring home for their parents. All the Directors were very friendly and of big help for the selection of informants.

After some days I went back to the schools and collected the letters I had sent to the parents. The parents had made their signature and written down a telephone number where they could be reached, so I could make an appointment. From the two schools for hearing children, all families accepted the invitation and wanted me to come to

their home and make the interview there. Parents that had their children at the school for hearing impaired children, chose to have the interviews at the school.

In the end there was a dropout of 4 parent informants that could not make the interview because of personal reasons. Therefore, I ended up with 14 parents and 10 children. It was very easy to get in contact with the children and their parents and they were open to take part in the research. All the interviews were made separately, i.e., with mother, father and child. This was to allow the interviewed persons to share all the different thoughts, views, experiences and ideas freely, without any restriction. During my six years in Ethiopia I have experienced that it can sometimes be difficult to have a dialogue and discussion with men and women at the same time, and also with children with their parents at the same time. It is also common that women do not talk openly when their husband is around, or the child when their parents are around. This is why I chose to make all the interviews separately when possible.

All of the informants except one family were Christians (Orthodox and Protestants). It was interesting to see how many of the answers were related to the families' religious background in one way or other. As indicated earlier; both Teklemariam (2000) and Bogale (1996) discuss the role of religion in people's lives in Ethiopia.

### 3.4 Data collection

*“The interview is the raw material for the later process of meaning analysis. The quality of the original interview is decisive for the quality of the later analysis, verification, and reporting of the interviews”. (Kvale, 1996:143)*

It was important to feel well prepared for every interview that was going to be conducted, this because during the pilot interviews I understood the connection between my way of asking the questions and the response I got from the informants.

*“The interviewer is him- or herself the research instrument. A good interviewer is an expert in the topic of the interview as well as in human interaction. The interviewer*

*must continually make quick choices about what to ask and how; which aspects of a subject's answer to follow up - and which not; which answers to interpret - and which not". (Kvale, 1996:147)*

I had made the estimation that one interview would last between 35 and 55min, the 55 minutes were estimated for the hearing impaired children because of the translation into S/L, and this turned out to be a fairly good estimation. Before the interviews I had explained that I wanted to use a Minidisc to record the interview and, in the interviews with the hearing impaired children, to use a video camera and videotape the interviews in addition to the Minidisc. When it was time for the interviews I explained about the recording one more time to check with the informants that it was all right.

For the first six interviews I used a Minidisc to record, and then directly after that I transcribed the interviews. Then for the seventh interview the Minidisc stopped functioning and I needed to find another solution fast, therefore I used an MP3-player for the rest of the interviews. It functioned very well for the rest of the interviews with the voice-recording through the MP3-player. For the interviews with the hearing impaired children I used an HD JVC video camera and, as a complement to that, an MP3-player for the voice recording.

I started to make the interviews as soon as I got the letters back from parents that had accepted my request of making interviews. After every interview I tried to transcribe quickly, and it functioned well in the first interviews but a little bit worse with the last five interviews because I had limited time, due to the fact that I was working a lot as a teacher during this time, and as a result I could not transcribe the last five interviews directly after the interviews took place but the day after.

An interview is very complex in that it should be like an everyday conversation on one hand, and then on the other it should be structured with a goal. For the main interviews I tried to make the questions as clear as possible without making them too long. In the interviews it was my assignment as a researcher to keep focus on the



questions in these themes. This was a little bit difficult because at the same time I tried to make sure that there was good communication between the informant and me.

After every interview I wrote down things as memos, things that happened in the interviews; it could be a facial expression, body language or things that happened outside during the interview. These memos are also used in the analysis part together with the interviews. In this process the recorded memos were helpful in remembering everything that took place during the sessions of the interviews.

It was very interesting to make the interviews and it felt like I had a good dialogue with the informants. In one situation I did not feel comfortable and that had to do with the informant's response and the body language; this informant was very strict and very reserved and referred that to the religious beliefs within their family. For all interviews interpreters were used, and I think that it has influenced the data collection so some extent, especially the interviews with hearing impaired children. After the transcription of interviews with the hearing impaired children were made I looked the videos through and cross-checked that with the transcription this to not miss any data.

From the beginning I was a little bit afraid that the informants were going to answer what they thought I wanted to hear. In two interviews that feeling came up, and then I asked the questions in a slightly different way to change that pattern.

### 3.5 Analysis of data

The interviews were transcribed and coded. All the data were analysed to identify concepts and categories. And then these concepts and categories were worked through and put in a theoretical framework (attitudes, hearing impairment and sign language, and communication).

### **3.5.1 Transcription & memos**

As was said above, I wanted to make the transcription as soon as possible after the conducted interview, and for the first interviews this functioned well. All the audio recorded interviews were transcribed and the memos were typed.

From the start I made the decision that everything should be transcribed, this to get as much information to the interview as possible. All sounds that were made, pauses in the interview and other sounds like “hmm”, “mmm”, and “jaha” were transcribed. After I had transcribed the interviews and listened through the sound recording and video recording and compared it with the transcriptions, the memos were typed to be used together with the interviews. When all the interviews had been transcribed I had 135 pages of interview text and 10 pages of memos.

It was important to organise all the transcriptions of the interviews both sound- and video recorded and the typed memos so it would be easier to get the overview for the start of the analysis of the data.

### **3.5.2 Video**

The video recording was made with the hearing impaired children. And after every interview with a hearing impaired child I looked through the recording thoroughly, analysed it and wrote a memo about the interview.

### **3.5.3 Analysis**

I got the chance to use the NVivo 8 computer programme that is an instrument for analysis in qualitative research. Within the program there is a tutorial guide that can be used to learn more about the functions of the program. In many ways the program is complex and it takes time to understand all the different systems, but it is a very useful instrument.

Morse & Richards (2002) and Richards (2005) have written about how to analyse qualitative data with the help of computer programs such as NVivo 8. They offer ideas on where to start and how to think in order to be able to bring out as much information as possible from the collected data. I went through the tutorial guide in NVivo 8 several times in order to get the idea of the program. It is important to collect all the data collection into the program; therefore I started with all the transcriptions of the interviews I conducted. After that I imported all memos I had written to every interview that was conducted and then at the end I imported all the other memos that I had made during the time interval of all the interviews.

Here below is first a short description to get an overview of Kvale's model (1996:189-190) "*Six Steps of Analysis*" and then after that an explanation of the first four steps which are used in this research. Kvale's model always refers to the interviewee's own lived world, experiences and descriptions.

The first step is when "*subjects describe their* lived world during the interview."

The second step is that "*the subjects themselves discover* new relationships during the interview".

The third step is that "*the interviewer, during the interview, condenses and interprets* the meaning of what the interviewee describes".

The fourth step is "*the transcribed interview is interpreted by the interviewer*".

The fifth step is a "*re-interview*". First the interviewee will get the chance to make comments on the interviewer's interpretation of the interview and then after that a re-interview can take place.

The sixth step "would be to extend the continuum of description and interpretation to include *action*, in that subjects begin to act from new insights they have gained during their interview".

I decided to use the four first steps from Kvale's model (1996) "*Six Steps of Analysis*" as a help for the analysis of the data: this because the first four steps functions well with this research. The three first steps are made before all the transcriptions are made.

Kvale's first step: some of the answers had a description of how the informant felt when it came to the attitudes that the hearing impaired child face from hearing people.

During several interviews the interviewees started getting ideas about how they felt in different situations and they shared these; this is connected to Kvale's second step, and here is an example of an informant who started getting a deeper understanding for what has happened in the family. The informant was telling about the daily life and the fact that the family did not include him in conversations and meals. In the middle of the answer it was as if the informant woke up and suddenly realised something about life.

*INFORMANT: "hmm...now I understand, that is why I always feel alone and that nobody cares about me because I'm hearing impaired... [...]I feel isolated".*

During the interviews there were also situations where I wanted to check if I had understood the answer correctly. For this, I used questions that reflected on what the informant had just said, and this corresponds to Kvale's third step: an example of this is when an informant explained how she felt when they understood that their child was hearing impaired.

*INFORMANT: "From the beginning I just could not accept it and I really didn't understand anything. My sister came and said: this child is not hearing... But I didn't want to realize that.*

*INTERVIEWER: "So what did you then do, after that? What happened to you that made you realize something else?*

---

*INFORMANT: “So, then when I went to the church and there was a prophet in the church and he made a prophecy<sup>4</sup> about me and my situation and said that God spoke and said: “- I know that you are complaining but this is my gift for you and prepare your life to this and I will even give you more”. And after that I have even got two children that are hearing impaired because I was carrying my second child at that time. This is what has been helping me so much that I could relate the will of God to all my children’s hearing impairment afterward.*

Kvale’s fourth step: it is in this step where the transcriptions are analysed. As I wrote earlier I took all the interviews and transcribed them one by one; all the memos that I had written during and after the interviews were already typed as well.

After this is was time to use one of the approaches for analysing all the data that had been collected. I decided to use the approach that Kvale (1996) refers to as Ad hoc, which is a common approach to analysis of interviews. This approach is used in the way that different methods and techniques are used to bring out meaning and connections that is significant to the research.

*“[...] the researcher may read the interviews through and get an overall impression, then go back to the specific passages, perhaps make some quantifications like counting statements indicating different attitudes to a phenomenon, make deeper interpretations of the specific statements [...]”.* (Kvale, 1996:203-204)

I started reading through all the interviews to get an overview of every informant and what they had told in the interviews. And then, during the analysing process, I looked through the information back and forth many times to be able to make simpler (then from the start) categories that could be used. I made the coding on different levels from a wider perspective to a narrower one.

---

<sup>4</sup> Prophecy is one of the spiritual gifts that God, the Holy Spirit has given to the church for the edification of the whole church. (Terfassa Olike, 2007:3)

**Coding level 1:** I used the themes from the interview guide (*identity, family, school & friends, and attitudes & future*) and made them the first level of coding. All the quotes with interesting information were made into nodes and tree nodes (nodes are the NVivo 8 program's term for quotes, and tree nodes are the quotes that can be categorised into sub-nodes). These quotes were relatively big with a lot of information until the next level of coding; coding level 2.

*INFORMANT PARENT CWH: - "She is sharing the same concern we have in the family, we are compassionate and we are feeling sorry for those people. Also because in the society they are despised, they are always mocked saying "deaf" (duda as you know). We are feeling sorry and I feel really touched by them all the time. We have this concern in our family because in our education we are trained to take care of this people. We are both teachers so we encounter these problems in our school so that have changed our attitudes. We have a positive attitude towards this people and we are sharing that.*

**Coding level 2:** on this level I made the quotes shorter, through bringing in closer to the core. First I read through the quotes again and decided where the interesting part of the quote was with respect to the given category, and then that was coding into a shorter node version then on level 1.

*INFORMANT PARENT CWH: - "She is sharing the same concern we have in the family, we are compassionate and we are feeling sorry for those people. Also because in the society they are despised, they are always mocked saying "deaf" (duda as you know). We are feeling sorry and I feel really touched by them all the time."*

**Coding level 3:** on this level I made the quotes even shorter to become more like key words; this was to identify the key words within all the interviews and statements that were said during the interviews.

*INFORMANT PARENT CWH: - "we are compassionate and we are feeling sorry.*

Analysis of data

To use the themes (*identity, family, school & friends, and attitudes & future*) was important for me in order to find out what kind of information the informants gave through their own descriptions. From the themes I discovered other themes during the analysing process that became important for this research and that were for example *communication and reaction*. The information that was told to me through the informants I have written in chapter 4.

#### Description of the informants

At the beginning of the analysis chapter 4, I decided to describe the four informant groups to make an understanding for the different groups: hearing impaired children (CWHI), hearing children (CWH) and parents of both those groups (PARENTS CWHI and PARENTS CWH). This description is demographical with information about the family: father, mother and siblings, education, occupation, school, friends and language ability.

### 3.6 Interpreter

It was necessary to use interpreters, due to the research problem and the language barriers between me and the informants to that. The informants had ethnical background from Amhara and Oromo and both the languages Amharic and Oromiffa were used in the interviews. My language abilities in Oromiffa and S/L are limited and I wanted to get optimal access to the answers. When it comes to S/L I wanted to fully focus on the recording and observation of the informant during the interview, and that would have been difficult if I was going to sign myself.

To not lose any information I asked the interpreter to translate everything even when it was a dialogue between the interpreter and the informant.

To use an interpreter in a research project is of course always useful but it can also be interesting or a little bit not that easy. I experienced both. When it comes to the first statement, “useful and interesting”, I experienced that with the interpretation between

Oromiffa, Amharic and English. It functioned really well and it had to do with the fact that we worked together on the translation of the interview guide to Oromiffa from English. We discussed language differences such as the fact that “like/dislike” in English becomes indistinguishable from “love/hate” in Oromiffa. Because the interpreter had been with me through the whole process, the interpreter knew what I wanted with my questions, and therefore well prepared of our different roles as the researcher and the interpreter were clear.

*“I already know the answer....” This is the comment from one of the interpreter’s that already knew what the informant was going to answer, even without asking the question first.*

The second statement, “a little bit not easy”, applies to the interpretations between English, Oromiffa, and S/L. I gave information ahead of time and we discussed the interview guide, the questions and the purpose of the interviews. Then, during the interviews, the interpretations were sometimes not clear to the students so they did not understand the question fully. This was my observation, and afterwards I asked the students about it, and, therefore, it became clear to me that sometimes the interpretations were not clear. This may have to do with the fact that there were many languages involved in the interpretations; S/L, English and Oromiffa. I had explained about our roles as the researcher and the interpreter but sometimes it felt like it was a little bit confusing.

### 3.7 Validity and reliability

Kvale (1996) discusses three different concepts of Validity:

Validity as Quality of Craftsmanship: within this concept the craftsmanship and credibility of the researcher become two important dimensions. Three aspects of validation are by checking, questioning and theorising the research that is made. To check in this respect refers to the credibility, plausibility and trustworthiness of the



findings. To question can be one way to validate, and the questions “what” and “why” needs to be answered before “how”. The last aspect of validation within this concept is to place the research into a theoretical framework.

Communicative Validity: here Kvale (1996) uses three specific questions to help validate through communication; how, why and who is communicating with whom.

*“What is a valid observation is decided through the argumentation of the participants in the discourse”. (Kvale, 1996:245)*

Pragmatic Validity: it means “to make true”, and truth is what is helping us to make it in a way we want the result to be. Kvale is also saying that *“knowledge is action rather than observation”*.

*“Pragmatic validation rests on observation and interpretation, with a commitment to act on the interpretations – “Action speak louder than words”. (Kvale, 1996:248)*

In order to secure the validity of my research I worked with Kvale’s (1996) definitions in mind. It is important that the research is built within a theoretical framework and therefore this research is built on previous research and related literature within the topic of research, for example Bronfenbrenner (1979), Alemayehu (2000), Bogale Derseh (1995), Feleketch (2000), Mesfin (2006) and Mikkelsen (2005).

To secure the validity of the interview guide I made 4 pilot interviews first that represented each informant group: CWHI, CWH, PARENTS CWHI and PARENTS CWH. And after that the main interviews were conducted.

The purpose of the interview was explained several times to the informants; first in the letter that was sent to every family, secondly in the appointment during a telephone call and thirdly at the time of the interview. At the first and third time I also explained to the informants that the interview was voluntary.

The interview guide was translated from English to Oromiffa and all the concepts and translation has been checked out several times; so it would be functioning with the language.

All the interviews were audio recorded and in addition to that the interviews with the hearing impaired children were video recorded. Before, during and after every interview I wrote memos to remember feelings or things that happened during the interviews.

All the interviews were transcribed and then listened through again and compared with the transcriptions. All these measures were taken to increase the validity of the research.

### 3.8 Ethical considerations

When conducting a research project one must consider the ethics throughout the whole process. I wanted to get a deeper understanding for attitudes that hearing impaired children face. I wanted the result of my research to be of help for schools, congregations and other organisations that work to change attitudes of hearing people towards hearing impaired.

I made contact with Ministry of Education, the Special school unit and the three schools to ask for permission to conduct the interviews. At all the instances I got the answer that the schools could make the decision themselves and because of that I made contact directly to the schools and discussed with the Directors. The permission to conduct interviews with three children from each school was given from the Director's and I emphasized that the parents themselves also had to give their permission for the interviews with their children and themselves. For permission to video-tape the hearing impaired children I asked the parents and they all gave their permission.

The researcher's qualifications, when it comes to the cultural background, language background, gender, and other factors, influence the ethical perspective. I needed to take into consideration that I was a foreigner in Ethiopia and my culture background was different from that of the informants; but on the other hand my informants' culture background is also diverse because some are hearing impaired, some hearing, some of them speak Oromiffa and some Amharic, so in fact, this research has a multicultural background. For me as a researcher in Ethiopia it is of big help that I had been living in that part of the country for 6 years and understood Oromiffa. My informants reacted very positively to my language ability and I believe that it helped for the quality of the interviews. Concerning my gender as a woman I believe that it had no influence on data collection.

## 4. DATA PRESENTATION AND ANALYSIS

In this chapter the analysis from the interviews will be presented. The whole chapter is structured and has corresponding sub-headings for every theme. The first part of this chapter is a presentation of the four informant groups. I have decided to give the groups shorter names to make it easier to read: Children with hearing impairment (CWHI), and their parents (PARENTS CWHI), Children with hearing (CWH), and their parents (PARENTS CWH).

The rest of the chapter in the analysed data collected and the themes are ordered from *Identity, Reaction, Communication, to Attitudes, and Future*. The themes are presented here in this way because they represent the codes that analysed from the data that were collected and also because the themes are related to Bronfenbrenner's (1979) four systems: microsystem, mesosystem, exosystem, and macrosystem.

### 4.1 Four groups of informants

Here below are descriptions of the four groups of informants: CWHI, CWH, Parents CWHI and Parents CWH.

#### Children with hearing impairment (CWHI)

They are four informants that are represented by two boys and two girls in the age between 14 to 16 years old. They are enrolled in a special school. Their languages are S/L, Amharic, English and Oromiffa. They all live with their parents and siblings. Two of the informants have hearing impaired siblings. They have between 3 to 9 siblings. Two of the informants have both hearing and hearing impaired friends. Two of the informants have only hearing impaired friends.

### Children with hearing (CWH)

They are nine informants that are presented by two girls and three boys in the age between 14 to 16 years old. Three are enrolled in regular school with entrance exam and payment and three are enrolled in regular school without entrance exam or payment. Their languages are Oromiffa, Amharic and English. They all live with their parents and siblings. None of the informants have siblings with hearing impairment. They have between 2 to 5 siblings. Two of the informants have both hearing and hearing impaired friends. Seven of the informants have only hearing friends.

### Parents Children with hearing impairment (Parents CWHI)

They are five informants that are represented by two men and three women and they are between 30 to 52 years old. They live together husband and wife, and children. Their languages are Oromiffa and Amharic. Their educational level is between no education to nine years primary school education. Several of these informants are low educated. Their occupation is a variation from been unemployed to carpenter. These parents have been 4 to 10 children.

### Parents Children with hearing (Parents CWH)

They are nine informants that are represented by three men and six women and they are between 30 to 52 years old. They live together husband and wife except for one informant that was divorced and one that was a widower. Their languages are Oromiffa and Amharic. Their educational level is between six years primary school education to 2<sup>nd</sup> degree TTC or Business. Several of these informants are highly educated. Their occupation is a variation from shop owner to school director and work in authority. Several of the informants from this group are teachers. These parents have between 3 to 6 children.

## 4.2 Identity

Under the theme identity I have decided to use the concept in its wide sense where it relates to how the children identify themselves and how the parents also look upon the children. Under the next sub-heading I describe factors that are reported to influence the way the informants look upon themselves and how that influences their lives.

### 4.2.1 Influencing factors

Here I have two different informant groups; CWHI and Parents CWHI and their views of factors that influenced the way they looked upon themselves.

To start with the group of CWHI, they mentioned four main factors that influenced how they looked upon themselves as individuals; they were the hearing impairment, family, school, and friends. Two of the informants said that the factor that influenced the way they looked upon themselves was their hearing impairment. Both these informants also said in the interviews that they wished that they could be hearing, and that their life would be much easier if they were. They also said their hearing impairment influenced them in a negative way in lower self-esteem.

*INFORMANT CWHI: - When I see hearing people I become depressed.*

*INTERVIEWER: - Why do you become depressed?*

*INFORMANT CWHI: -Being hearing impaired, you can't talk anything, and talk to the people. But being hearing you can do anything, chat with your friends and so, play with people.*

*INFORMANT CWHI: -It is a problem with those hearing people. Most of the time I'm fighting with them. I get sad on the inside most of the time, they say bad things and then I don't feel good about me.*

The family was an influencing factor when it came to both positive and negative thoughts about themselves being hearing impaired children. One informant explained

about his daily life that the family communicated with each other at home but left the hearing impaired child outside the conversations. The informant told that when he was younger he had often asked what the rest of the family were discussing and that they had seldom translated for him even if he asked them. He continued his story saying that now when he was older he had stopped asking the rest of the family for translation of anything that had to do with family discussions.

*INFORMANT CWHI: -Most of the time they are talking, and chatting with one another, they are playing together, but they are letting me be alone most of the time, whatever they are doing I have no idea and no clue. And then after talking, some other time they are angry at me. Maybe they gossip. At the final time of the discussion they are not even ok to give me some food to eat.*

*INTERVIEWER: - And how does this situation make you feel?*

*INFORMANT CWHI: - I feel very isolated in my family... I feel very lonely.*

Some of the informants from the group CWHI told about the relation between the hearing impaired child and his/her parents and that the child did not feel understood in the family. One of the parents looked upon the situation around the child as if he was in a bad mood or that he was not content with the material things in their house. The child did not relate his “*bad mood*” to the lack of material things but to the lack of interest in communicating with him on the parents’ part.

*INFORMANT PARENT CWHI: - Most of the time when he is in a bad mood and when he feels bad in himself he is all the time relating that to what we don’t have that is not getting fulfilled for him.*

Another informant talked about the family as a positive factor; she told about her siblings and how two of the siblings had learnt S/L with her as their teacher so that they could communicate in a better way in the family, and how that had influenced her in a positive way concerning how she looked upon herself.

All the informants from the group CWHI described the force or pressure that was put upon them from the family to do domestic chores in the home and how that had influenced them in a negative way. They told that they were fed up with the way their family treated them and how they used them to do domestic work at home.

*INFORMANT CWHI: -Most of the time they make me feel fed up, when they are forcing me to work.*

*INFORMANT CWHI: - I'm doing everything and I'm helping at home. But sometimes when they put me under pressure that makes me feel sad and used.*

School performance was described by all informant groups as a factor that influenced the way children looked upon themselves in a positive or negative way. When a child did well academically, that also brought a feeling of being somebody, a positive influence. And the opposite was the case, of course, when the child struggled with education, which brought negative feelings to the child. Expressions of such feelings were found among hearing impaired children as well as hearing children.

The school is an influencing factor for the children with hearing impairment. This is evident when in the end of grade 8 there is a national exam that all children in grade 8 need to do and measure your ability as a student and also influences the future education. In the selected town where the informants live, the national exam is in Oromiffa because that is the language of instruction in that geographical area of the country. What the hearing impaired children struggle with is that Oromiffa is the fourth language they learn and not the first language as it would be if they were hearing. The children with hearing will take the national exam in their first language, Oromiffa, but for the hearing impaired children it is the fourth language; S/L, Amharic, English and finally Oromiffa.

*INFORMANT CWHI: - I'm so worried about the national examination: it is hard and difficult and I don't know what kind of exam I will face and I'm struggling with the Oromiffa.*



Friends as a factor that influenced the way children looked upon themselves, was a very complex factor in the same way as the family, because family and friends were supposed to be positive factors that influence the hearing impaired child's life but that were not always the case according to some of the informants from the group CWHI. One informant CWHI told about how difficult it was when friends were mean and insulting because of the child's hearing impairment. This also made the hearing impaired child feel sad and low.

*INFORMANT CWHI: - when my friends insult me for being deaf that makes me feel sad on the inside.*

When it comes to the group Parents CWHI, they had different ideas about the home as a factor that influenced the way the child looked upon him/herself then their children, CWHI. The parents explained about the domestic chores as something that the children liked and preferred to do in their leisure time, while the CWHI themselves told that they wished to do other things in their leisure time than domestic chores.

*INFORMANT CWHI: - If my mum or my dad doesn't command me to do something, I play. But if they order me something like chopping the onions, and cooking in our home and fetching water, this is what I do after school and in the weekend I wash the clothes, fix myself and fix my hair and clean my shoes.*

*INFORMANT PARENTS CWHI: -They help us on the farm and outside we have vegetable areas and we do not have any water so we need to go to the river and fetch water. So, they do a lot of things inside the house, because they like it.*

*INFORMANT PARENTS CWHI: - He just likes to work a lot on the farm. He makes bee hives and those kinds of things. He works like a healthy person.*

## 4.3 Reaction

This has to do with the reactions that had come up during the growing up of the children; for the parents it had to do with their own reactions towards getting a child that was hearing impaired, and for the children it had to do with their reaction towards their hearing impairment and their lives as a hearing impaired child in society.

### 4.3.1 Children

Concerning the informants that belong to the group CWHI, three children told that they wished that they were hearing, and there is a difference between their wishes: one child sometimes wished to be hearing but the other two informants said that they wished to be hearing all the time. All of the hearing impaired children that wanted to be hearing told me that they felt sadness within themselves when I asked about their hearing impairment. The last question in the interviews was “*are there any of the questions that you did not feel comfortable in answering?*”, and to this question they said that the question about their hearing impairment and their wish to be hearing had been difficult to answer because it had made them sad.

*INFORMANT CWHI: - Because if I'm not hearing, I can't speak. I don't want to keep silent. That is the reason why I wish to hear.*

*INFORMANT CWHI: - Yes, I wish. Being deaf you can't talk anything, and talk to people... But being hearing you can do anything, chat with your friends and so, play with people.*

One of the informants said that she did not want to be hearing, and she was not wishing for that, because she knew better how to be a hearing impaired person and that was functioning better for her, but, on the other hand, the parent told about how difficult it was sometimes for her to be hearing impaired and how she prayed to God to help her to become hearing.

---

*INFORMANT PARENT CWHI: - She started quite recently asking me about: why did I end like this, why am I hearing impaired? Why did God make me like this? Then she answers by herself that maybe God will open my ear one day. It has started now to become more sensitive for her with her hearing impairment.*

### **4.3.2 Parents**

All the Parents CWHI described a big sorrow in their heart when they found out that their child was hearing impaired. One of the parents at that time grieved the child's hearing impairment so much that it almost broke the parents' heart. This resulted in that the child was given to the grandmother to be brought up in the countryside. Another informant told about the sorrow and sadness that came, and that several times it made her think about leaving her husband and children and disappear. All the informants told very difficult stories about their own reactions towards their child with hearing impairment and how difficult it had been for them to even relate to the child. When telling about their experiences, the parents also said that it was the husband that could handle the situation better through pushing the feelings away from him. Pushing away the feelings was, for many husbands, his way of coping with the grief and sorrow.

*INFORMANT PARENT CWHI: - [...] for me it was very big and very difficult because I couldn't accept it and there was even a time when I thought that I should just leave them at home and disappear.*

Several of the informants described how they had taken the child to hospital to be checked out to see if there was anything that they could do for the child. Some parents decided after some time that they could not afford to bring the child to the hospital for check up all the time and therefore they decided to try to accept the child's hearing impairment even if it was very difficult. Because it was disappointing to give up the child's check-up the first time many parents told that they had never been back to the hospital for check-up of the child's hearing impairment,.

*INFORMANT PARENT CWHI: - [...] it became too far and I was economically limited to bring her for further treatment so I gave up with that idea.*

Some informants had been a little bit worried about what people would say if they understood that their child was hearing impaired. They also told that it was easier for society to accept a child that had become hearing impaired from an ear infection or surgery, for example, compared with a child that was born hearing impaired. Two of the informants clearly told that they were not worried about people's attitudes, because the child had become hearing impaired after treatment, and therefore they knew that people would understand that. This was because if a child was born hearing impaired there was a lot of association with ideas of punishment and the shame that the hearing impairment brings to the family.

*INFORMANT PARENT CWHI: - Because it didn't come to us by hereditary or not by anything that people assume it to come from so we said that we brought her to the clinic for treatment but she couldn't hear still.*

When they told about their experiences they explained about their relationship to the family in connection with my question “*if they had told the family about the child's hearing impairment*”. Two informants told about their siblings and mothers as somebody they felt secure around, and that also had known about the child's hearing impairment already from the beginning. One informant even said that it was her sister that from the beginning had understood that they child was hearing impaired because she was not using any sounds and then the mother's sister had used her hands and waved her to herself.

*INFORMANT PARENT CWHI: - We just thought that she was rebelling so we have been hitting her and doing a lot of things that we regret at this time but then my sister came to our house and she tried to call her but she was not responding so then she called her by sign and she came to her and hugged my sister.*

## 4.4 Communication

Communication in this context refers to how the hearing impaired child communicates with his or her parents, siblings and friends; how the communication functions in different settings; and what are the means of communication.

### 4.4.1 Parents

The two groups CWHI and Parents CWHI had quite different opinions about how the communication between the two groups functioned. Several of the informants from the Parents CWHI told that they had learnt S/L and that they communicated with each other and that the communication was good. They also explained that when the S/L was not enough they used other means of communication; home signs and writing notes.

*INFORMANT PARENTS CWHI: - we have learnt S/L for 3 months together with our hearing impaired child and her siblings. We communicate at home through S/L and when we don't know enough with the S/L we create our own way of communicating but we understand each other well.*

*INFORMANT PARENTS CWHI: - I have got some training by the deaf school about how to communicate with her in S/L. Sooo [...]... I'm trying my best with that...*

Informants that belong to the group CWHI also talked about different ways to make the communication smoother and simpler; that could be through using easy signs, home sign or writing notes. One difficulty in writing notes was sometimes that the written language was not understood fully by the other part; for instance, if the hearing impaired child wrote a note in Amharic and the parent did not understand Amharic well, or, conversely, if the parent wrote a note in Oromiffa and the hearing impaired child did not understand Oromiffa well; this caused a lot of complications in the communication.

*INTERVIEWER: -Do you talk with your parents about how you feel about yourself? both positive and negative feelings?*

*INFORMANT CWHI: - Yes, I share with them. But there is a barrier of language, so I share mostly the positive things. Not often but sometimes I have tried to write notes in Amharic so they will understand when I face a problem.*

This informant used the concept of barrier of language and described how difficult it was to communicate with each other when they did not share information in a common language, and how that influenced the way he looked upon himself, because he only shared with his parents the positive things he experienced. He also described that, therefore, it became difficult to share the most difficult things and one's inner thoughts.

One informant from the group Parents CWHI told that, even if the whole family, both parents and siblings, had got a course in S/L, S/L was not something they used at this time; when they tried to communicate with the hearing impaired child they used home signs instead of the S/L they had learnt because it was easier for them as hearing. This was one example of how difficult it was for the hearing impaired child to have a good communication and conversation with the family.

#### **4.4.2 Siblings**

Two of the informants that belong to the group CWHI told that, for them, communication with their siblings functioned in a very good way, and that they easily understood one another, having to do with the fact that they were all hearing impaired and communicated in S/L.

Two of the informants in the group CWHI described themselves as teachers in their own families, trying to teach the parents and siblings S/L so the communication could be better within the family. One of the informants said that now it functioned in a good way and that the family (both parents and siblings) were better in communicating in S/L. The other informant said the siblings had so many chores and

things to do that they were not interested in learning S/L, and after some time the informant had stopped asking to be their S/L teacher.

*INFORMANT CWHI: - I taught them S/L, two of my brothers and my father. Now they can communicate with me in S/L and that is really good. We communicate in S/L, the same as we use here in the school. Everybody can now try to communicate with me in S/L. I also try to write notes in Amharic, Oromiffa and English, to explain the situation to them.*

The parent of the above mentioned informant also explained that the interest in learning S/L had started when the family got a course in S/L at the school. And after that course the hearing impaired child had continued to give a course in S/L to parents and siblings, which had been highly appreciated.

*INFORMANT PARENTS CWHI: - All of the children have come here to the school every Friday learning how to speak S/L, they know quite much but the most important thing is that she is good in teaching them at home how to communicate.*

#### **4.4.3 Friends**

All the informants of the group CWHI had friends that were hearing impaired, and the communication with them was mainly in S/L, and that was looked upon as a big help to understand each other fully. Some of the informants also told that they had friends that were hearing and that they communicated mostly through home signs and written notes.

Two of the informants from the group CWHI had friends that were hearing impaired, and they told that they tried out different ways of communicating; through S/L, home signs, finger spelling and writing notes in Oromiffa or Amharic; all this to make the communication better and smoother. One of the informants told that his friend who was hearing impaired used hearing aids to help out, so he had learnt where he should stand and talk to his friend so that he could hear him in a better way, but they also used S/L and home signs.

Both the informant groups of children, CWHI and CWH, looked upon friends in the same way, by saying it was important to have a friend in life to share thoughts, difficulties and secrets with.

*INFORMANT CWHI: - To share some things and to play with her, to share my happiness and a friend is also somebody that can help you when it is difficult times.*

*INFORMANT CWHI: - Because I'm hearing impaired, I can't hear anything when they are making gossip about me, and then my friend hears this and he fights for me with them.*

*INFORMANT CWH: - For me a friend is somebody that I can share all my problems with. So, that friend should help me to ease my burden. Some things that have to do with the school, some difficulty. I would like to share that with my friend.*

*INFORMANT CWH: - Two things. First to learn from one another, for what I know my friend maybe doesn't know and what he knows I might not know. Sooo, sharing knowledge. And secondly when we encounter with some problems in life we can help by sharing with one another the problem.*

Almost all the informants from these two groups also described their friends as somebody that they could share everything with. since they only shared positive things and experiences with their parents. These experiences came from hearing impaired children as well as hearing children.

The two groups of parents; Parents CWHI and Parents CWH, had a different view than their children when it came to discussing and sharing difficult things. Many of the parents told that their child discussed every matter with them, both negative and positive things that happened in the child's life.

*INFORMANT CWH: - Some problems in my life that come from home, home issues I talk to my mother about. But things that come to me, and make me feel bad, from school, I do not discuss with my mother... I just keep it to myself. I have friends at school that I talk to.*



---

*INFORMANTT PARENT CWH: - Sometimes problems from the school or home or from the environment might come up. But I have always shown him love and patiently helped him to get out of the situation.*

## 4.5 Attitudes

This refers to all attitudes that hearing impaired children face from hearing children and adults but also attitudes that they have towards hearing children. These attitudes are of both negative and positive character and they are reported below. Below, reports are also found on attitudes that exist in society towards hearing impaired children, and also what the informants told concerning changes made in society regarding attitudes towards hearing impaired children.

### 4.5.1 Attitudes faced from hearing people

The informants that belong to the group of CWHI told that they faced both positive and negative attitudes from hearing people. One of the CWHI informants told in his story that many hearing people had been rude and mean to him. Several times this had resulted in him entering a fight with the hearing children. That is also something that his parents talked about in their interviews. Another child talked about how hearing children and adults screamed insulting words like; “*ati gurra hin qabdu*”<sup>5</sup> or “*ati duda dha?*”<sup>6</sup>

*INFORMANT PARENT CWHI: - I have been trying to explain to them and now they have understood that for small things they don't become that upset. And the other children have also learnt that they understand everything that is said to them.*

---

<sup>5</sup> The literal meaning in English is “don't you have any ears?”

<sup>6</sup> The meaning in English is “are you deaf?” Duda in Oromiffa is a very insulting word for the concept deaf.

Two children explained that they sometimes faced positive attitudes from hearing children, who even tried to communicate with them using home sign or fingerspelling.

*INFORMANT CWHI: - Some of the children even try to communicate with me through local homemade signs to see if I understand them.*

#### **4.5.2 Attitudes towards hearing people**

In my data I found that Parents CWHI said that they believed that their children had a more positive than negative view upon hearing children. They also explained that they did not believe that their children had faced any negative attitudes from hearing children and adults. The parents also talked about their children's wish to be hearing.

The informants that belonged to the group CWHI had different answers from their parents because they all said different things about hearing children and their own attitudes towards hearing children. Two children said that when they thought about hearing children they had a wish to also be hearing and therefore their attitude towards hearing people was mostly positive. One child described his own attitude towards hearing people as something that had changed over time. From the beginning his attitudes towards hearing people were only negative and that had to do with all the insulting words they had said towards him. The child continued to explain that negative attitudes he had from before towards hearing children had changed and become positive after he started socializing with a child that was hearing and this had laid a foundation for their friendship. And that had made a change in his attitude towards hearing children from negative to positive. Another child told about the attitudes that she had towards hearing children as quite negative, and that was because they insulted her with different facial expressions or sounds that made her react either by being rude back or by just laughing at them, to protect herself.

### 4.5.3 Negative attitudes

The informants that belong to the group Parents CWHI explained that they were afraid that their children would face various negative attitudes and comments from hearing children and adults if they socialises out in society, and because of fear they asked their children to walk straight home from school without having any contact with hearing children or adults.

*INFORMANT PARENTS CWHI: - The good thing is that they are always coming to the school two friends together, they were three before but one quitted school recently. And now they always run to and from school. We know when they are finished at school and are supposed to be at home, so that gives them no chance to meet other people; which means that they don't need to face any problems from others.*

The group of CWHI, in describing their situation, said that they often faced various negative attitudes from hearing children and adults. The other two groups of informants, the CWH and their parents, told that they believed that children with hearing impairment faced negative attitudes from hearing children and adults.

The negative attitudes that the informants described, were very strong; the informants of the groups CWH and Parents CWH described two very negative expressions for hearing impaired children: *balfuu*<sup>7</sup> and *falquu/jibba*<sup>8</sup>; other expressions are *namaaf gadduu*<sup>9</sup> and *namaaf yaadu*<sup>10</sup>, which are not as strong as the first two. The two first words: *balfuu* and *falquu/jibba* are very negative words and the informants use those words to indicate that hearing impaired people are looked upon as a burden in society because they looked upon somebody that cannot provide financial support to the

---

<sup>7</sup> despise

<sup>8</sup> dislike/hate

<sup>9</sup> pity

<sup>10</sup> feel sorry

families through work. In Ethiopian society every child grows up to help and support the parents financially as they become older. Every child should take care of his or her parents, and not the opposite around, and therefore many people look upon hearing impaired children and children with other disabilities as a burden to the family and society. They believe that hearing impaired children cannot take care of themselves and the family and, therefore, are a burden.

Concerning the other two expressions, *namaaf yaadu* and *namaaf gadduu*, the informants described that they believed that hearing impaired children cannot have a normal life, and they also saw how hearing children and adults mocked hearing impaired people and, therefore, they felt pity for them and their lives as well as feeling sad and sorrow when meeting hearing impaired people. Everything was related to the belief that these informants had about hearing impaired people not being able to have a good and healthy life if they were hearing impaired.

Three of the informant groups: CWHI, CWH and Parents CWH all talked about the negative attitudes shown through hearing people being mean and saying insulting words to hearing impaired children and adults. Hearing people said that they shout at hearing impaired children or adults to see if they would get a reaction.

#### **4.5.4 Positive attitudes**

Under this theme are the attitudes that are described as positive, both from hearing people towards hearing impaired children, and positive attitudes that hearing impaired children face from hearing children and adults. Several of the informants that represent the groups CWH and Parents CWH described their attitudes towards CWHI as positive in that they felt *jaalala*<sup>11</sup> for the children and that they *kunuunsa*<sup>12</sup> for them

---

<sup>11</sup> love

<sup>12</sup> care

and their lives as well as feeling a *gara laafina*<sup>13</sup> for them, they also felt a special *dhimmamuu*<sup>14</sup> for children with hearing impairment. These concepts of *jaalala*, *kunuunsa*, *gara laafina*, and *dhimmamuu* came up in the interviews, and in Oromiffa they all represent positive concepts. The informants also told about a change that had happened in the church, and that many people in the churches today had a larger awareness and understanding for hearing impaired children/adults and people with other disabilities. Several of the informants used teachings from the Bible as examples, such as the teaching to love and care for your neighbour in the same way as for yourself. Some of the informants worked with their congregation's Sunday school teaching for children, and they said that they taught their children to show love and compassion for everybody, including children with various disabilities.

*INFORMANT CWH: - I have a great concern and a love to help people that are needy as much as we can from everything that we got.*

*INFORMANT PARENTS CWH: - I personally I have a feeling for them... a concern. I feel pity and compassionate about them too and I like to pray for them.*

Several of the informants also told about every person's need to feel loved and cared for and that there were no exceptions for children with hearing impairment because it was a human need to be loved and cared for.

#### **4.5.5 Society's attitudes**

Under this theme the stories are mainly divided into two different categories of replies. Parents CWHI told about the attitudes in society towards their children as mainly positive and said that their children had not faced so much negative attitudes from hearing children and adults. The other group is the Parents CWH, who told about very strong negative attitudes towards hearing impaired children within society.

---

<sup>13</sup> compassion

<sup>14</sup> concern

Several informants from this group also referred to lack of education as one of the main reasons for hearing people having bad attitudes towards hearing impaired children. Some of the parents used themselves as an example of what education could do when it came to making attitudes develop into becoming positive.

One of the Parents CWHI told about how afraid she had been of the attitudes from people in society. She said, “*What were people going to say, they would say that I have done something sinful*”. The others from the group Parents CWHI did not express a belief that society had negative attitudes towards hearing impaired children. They described the attitudes as mostly positive and that this came from the interaction with the closest neighbours and the neighbours in the kebele<sup>15</sup>.

Several from the group Parents CWH mentioned negative attitudes towards hearing impaired children.

*INFORMANT PARENT CWH: - He prefers to spend his time with his hearing impaired friends. [...] But his father has been telling him it is not good... [...] it is not good to be spending his time with the hearing impaired children.*

*INTERVIEWER: - What do you mean your husband means by “it is not good for him”?*

*INFORMANT PARENT CWH: - it is not good because maybe it will happen to him as well, that he will get a problem with the hearing and become hearing impaired.*

Some brought it even further than this and said that the negative attitudes were related to what people thought was the cause of the hearing impairment and, therefore, it was related to a *adabbii waaqayyo*<sup>16</sup> for something sinful the families had done earlier. This idea about hearing impairment as a punishment from God was also mentioned by

---

<sup>15</sup> The smallest administrative unit in a town in Ethiopia

<sup>16</sup> Punishment from God.

informants from the group CWH. The informants that told about this concept of punishment also said that when people got education and awareness they understood that it was not true that children became hearing impaired as a result of sinful living.

Informants from the group CWHI described the following attitudes they had faced from society: several people felt sad for them and they even cried sometimes, but then, when the hearing impaired child started communicating in S/L, the hearing people became interested in them. One informant from this group talked about how she had been pushed out from conversations with hearing people.

*INFORMANT CWHI: - [...] they are just pushing me out from the discussions. Simply because they don't like people like me in this culture.*

#### **4.5.6 Change in society**

All informants from all different groups told about things that had been done in society to change negative attitudes towards hearing impaired children and adults, and also things that had been done to build awareness about hearing impairment, other disabilities and their causes. There were several churches in the town that worked with awareness raising about hearing impairment, and disabilities, and they also worked with support for the families that had children with hearing impairment.

Several of the informants told that a big change in the selected town had come when a Special school for hearing impaired children were built a few years earlier. Many of the children at the Special school needed to walk between home and school. And several of the informants representing the groups of Parents CWHI and Parents CWH told about how they suddenly could see children with hearing impairment that walked around in the town; before, many parents had kept their children in their house to protect the child from negative comments from hearing people and maybe because they also felt ashamed of them. Therefore there had been a change in the streets of the town because suddenly the hearing impaired children had become visible to society.

Two of the informants from the group CWH mentioned programs at the national TV channel, ETV (Ethiopian Tele Vision); these programs were news for people with hearing impairment and the programs were interpreted into S/L. One of these two informants explained that he often watched that program to learn new signs in S/L, because he had a friend that was hearing impaired and he wanted to learn S/L so that they could talk with each other.

Several of the informants from the group Parents CWH described a change in teacher education; before, in teacher education, special needs of children were not discussed, but nowadays everybody that educated themselves as teachers also needed to take a course in Special Needs Education. The informants told that the new policy had made a change in the attitudes, but had also raised the awareness about children with various difficulties and disabilities.

Several of the informants from the group Parents CWH are teachers and they told that now after they got the course in Special Needs Education they had knowledge of the causes of hearing impairment, and because of the education they have learnt to look beyond the hearing impairment or other disabilities to see the person behind.

Three of the informants from the group CWHI described a change today in their parents' attitudes towards hearing impaired children after they had got a child/children that were hearing impaired.

*INFORMANT CWHI: - most of the time they were angry at me. Now my father loves hearing impaired children very much... [...] It has been a change in the attitudes for him.*

*INFORMANT CWHI: - And my parents in previous time they got fed up and then they lost their hope in me. But now they are better, they have hope, and they are encouraging us; because all the four of us are hearing impaired.*

Several of the informants that belong to the group of Parents CWH told about the importance of education when it came to changing negative attitudes in society.



Education could help you to understand that negative attitudes needed to be changed in order to help children with hearing impairment and their situation in their daily life.

*INFORMANT PARENT CWH: - We have this concern in our family because in our education we are trained to take care of people with different disabilities. We are both teachers so we have encountered these problems in our schools with negative attitudes towards disabled children and all this has also changed our own attitudes.*

Some of the informants from the group Parents CWHI told about the awareness building within the neighbourhood to help families with children with hearing impairment, this to change the negative attitudes that these children face from hearing people in the neighbourhood. This kind of awareness building was made through the kebele in the neighbourhood, and they made various courses for making a better understanding of hearing impairment among the neighbours. One of the Special schools in the town had also made various courses both at the school, for parents and siblings, and at the kebele, for the people that are neighbours with the family with hearing impaired children. The courses at the Special school were in S/L for families and the causes of hearing impairment.

#### **4.5.7 Where does the attitude come from?**

All the informants from the groups CWH and Parents CWH thought that the attitudes that a person had, no matter if it was of a negative or a positive character, was something that was learnt from the family; parents and siblings. All the Parents CWH said it was because they had positive attitudes towards hearing impaired children and adults that their children also had positive attitudes towards hearing impaired children.

*INFORMANT PARENT CWH: - It is because of the education that I have got. When it comes to (the child's name) it becomes quite clear that she has got her attitudes from me, because I have a compassion for hearing impaired children and*

*now she has got a friend that is hearing impaired. Hmmm... So, she has learnt it from us in the home.*

The children of those parents also confirmed that they believed it was true that they had inherited or learnt the attitudes from their parents.

*INFORMANT CWH: - [...]hmm yes, I believe that I have learnt that from my mother because she is very concerned of children with disabilities, she even helps them in Sunday school... And now I also got a friend that is hearing impaired and I want to be a good friend for her.*

## 4.6 Future

Almost all the informants from all the four groups made comments about the trust they put in God and his plan of bringing them to a good future; these comments came from parents as well as the children from all the informant groups.

*INFORMANT CWHI: - I'm not worrying about anything because God knows everything.*

*INFORMANT CWH: - It is both, because I have a hope of what God has given me: the knowledge and the capacity that God gave me, and I want to use that and educate myself so that I will become somebody in society. But sometimes I'm also worried about things like poverty in the country, maybe a situation will come where I can't continue with my education. Or that there will be nobody else that can support me to complete my studies, sometimes I'm worried about things like that.*

Almost all informants CWHI and CWH described their future in the way that they wanted to get an education that could prepare them to get work in society. First they wanted to get the chance of completing school. The children with hearing impairment said that they were hoping for a possibility of higher education in the town because today there was no higher education in the town for hearing impaired children; if they

wanted to continue their education after grade nine they needed to move to another town where education was provided for grade 10-12 as well. The informants CWHI told about their wish of grade 10-12 in their school. All of the informants also wished for a work because that was something very important to feel independent and be able to support themselves and the family. Several of the CWHI informants have a hope for the future to get a job and support their parents as they become older.

*INFORMANT CWHI: - I'm hoping that I will have a job, in the future. I wish that I could have a dressing room (beauty salon), to fix hair, because I'm very good in fixing women's hair.*

*INFORMANT CWHI: - That I will get I job, a wood work job. Like my father, he is a carpenter.*

*INFORMANT CWH: - The hope I have is to improve my life through education. To get employment and to get work so that I can start getting an income.*

Two of the informants from the group CWHI told me that it was difficult for them to think about the future, and that it was difficult for them to answer the question because it was so much connected with worries they had as a hearing impaired child. Even when they felt like that they still told their hopes and worries for the future and finalised them by saying that all of that was in the hands of God.

*INFORMANT CWHI: - My worry is still about the deafness, how to talk and communicate with the hearing people. Me, being deaf; how to communicate with people. Is it good when I'm using S/L and people understanding me; that is what I'm worried about for the future.*

## 5. SUMMARY & DISCUSSION AND CONCLUSIONS & RECOMMENDATIONS

In this chapter I summarise and discuss the findings that came out of the interviews. At the end of this chapter, I have written conclusions and recommendations that can be done to improve the current situation for hearing impaired children in Ethiopia. These recommendations are for all the groups within society: people, staff, neighbours, kebele, woreda<sup>17</sup>, and ministry.

### 5.1 Summary & discussion

#### 5.1.1 Identity

Moore (1996) discusses how families vary in many ways through race, home language and other characteristics, and also when it comes to disabilities. This is something that some of the informants told about their own families: lack of understanding of the hearing impaired child's situation within the family, and how that influenced the child's life and the way they looked upon themselves.

For several of the Parents CWHI it looks like they had not understood that the *family* was a factor that influenced how their children looked upon themselves and their situation in their life. All the children with hearing impairment talked about their parents and siblings as a big factor that influenced how they looked upon themselves and their situation as hearing impaired. Several of the CWHI told about the pressure they felt from the families in different situations and this pressure was not something positive.

---

<sup>17</sup> Kebele is the smallest administrative unit in Ethiopia. Woreda is a slightly larger administrative unit (a district).

---

*“when a hearing-impaired child is part of a family, parental and sibling roles are dramatically affected by his/her needs.” (Maxon & Brackett, 1992:137)*

The CWHI told that the *school* is a factor that influence them very much; this because they are worried about the national exams in grade 8. Their worry lies in their own ability of Oromiffa, because Oromiffa is the fourth language they learn in school. They also told that they wished that there could be a higher education for hearing impaired in the town.

A third factor that was discussed was *friends* and how important it is with positive attitudes from friends in order to influence the hearing impaired child in a positive way. This is something that Feleketch (2000) also referred to in her research and how negative attitudes influence the child's self-esteem in a negative way.

The fourth factor that influence is *home* and the domestic chores because that is something that the parents and the children had different views. The parents think that their children like to help but the children want to do other things in their leisure time. Therefore the children feel a pressure from home.

All these factors that influence the child's life are different microsystems that interact with the child: family, school, friends and home. And in order to influence the child in positive way the interaction between the systems need to be positive.

### **5.1.2 Reaction**

Almost all the informants belonging to the group Parents CWHI characterised their reactions to their child's hearing impairment as difficult. They found it difficult to relate to the child and even try to communicate with the child. Two of the parents told that they had even become so devastated that they wanted to leave the family. One of the families gave their hearing impaired child to the grandmother, to grow up with the grandmother in the countryside, because the mother was so devastated and worried about people's attitudes towards the hearing impaired child.

Moore (1996) explains that most hearing impaired children have parents that are hearing. He also writes that today, there are still parents that interpret their child's hearing impairment as a punishment from God for past sins. The parents often have an overwhelming worry for the child and the future life. If the parents do not work through their trauma and grieve from the beginning it will make the burden even heavier later. This can be seen through some of the parent informants' own experiences in my study; they report that it took a long time to understand and grieve the child's hearing impairment. They also told how the needs of the hearing impaired child affected the whole family and the way that they related to the CWHI.

Schein (1989) and Maxon & Brackett (1992) talk about the time when the parents discover that their child will never be hearing and able to communicate in the same way as hearing children; often, the parents develop anger or frustration in handling that loss.

*"Life changes dramatically for the parents when their child is diagnosed with a hearing loss" (Maxon & Brackett, 1992:137)*

It was especially one informant that told about his own frustration towards the hearing impaired child; it was difficult for him to relate to the child and try to communicate with her because from the beginning he thought that she was just a rebellious child and he did not understand that she was hearing impaired. And he continued to explain that it became better after the second child was born; that child was also hearing impaired.

Alemayehu (2000) talked in his research about parents' reaction to the child's hearing impairment and how difficult it is for any parent to grieve. In Ethiopia there is no unit within the health authorities that give the parents guidance and counselling even though there are so many that are in need of this help from professionals. Therefore, it is up to the parents to decide on how they will react and cope with their child's hearing impairment.

For the CWHI their reaction towards the hearing impairment were for some of them related to their own wish to be hearing. They also explained about their own sadness when I asked them about their hearing impairment and thoughts that were related to that.

### **5.1.3 Communication**

Tirussew (2005) discusses the difficulty that the child faces due to lack of support from the family, peers and society, because the communication does not function well and the hearing impaired child feels she/he is put to the side by the family, peers and society. The hearing impaired child does not become a part of the daily life communication within the family. When there are spoken conversations within a family it is not common that the family uses S/L and therefore it is often one person that will function as an interpreter. The interpreter often does not translate everything but limits the translation to key points of what is said, and this can make the child feel isolated in the family. Some of the informants CWHI told about this kind of experiences.

The concept of communication was also something that came out as information in the data, concerning how important communication is on several levels between child and parents, child and siblings, child and relatives, and child and friends. In the comments about communication the concept of interaction with peers was also mentioned several times as something that was important for the child's identity and wellbeing. Communication and interaction with peers are important for the child to be able to build up identity and self-image. This also something that Alemayehu (2000) and Tekle Weldeab (2006) talk about in their researches as well, the important of communication between the different microsystems.

Several of the informants, both hearing impaired and hearing, told that it was important to have friends to share both negative and positive experiences with. It is important to have a friend to talk to about feelings towards yourself as a person, but also to share the difficult thoughts and feelings with.

Vernon & Andrews (1990) also talk about the importance of parents, siblings and grandparents involving in the hearing impaired child's communication with hearing people in order to help the whole family to adjust to the situation of having a hearing impaired child in the family.

In Ethiopia hearing impaired children and their parents often lack a mutual language they can communicate through. The school has an obligation towards the parents when it comes to helping them get the right information about the school and the everyday life for their children; so that the communication on every level can be easier. The parents also need to learn how to communicate in S/L so that they can communicate with their children. The informants in this study belonging to the groups CWHI and Parents CWHI all told that the parents and siblings had got the chance to learn S/L through the Special school. Several of these informants confirmed, however, that their S/L abilities were not good enough, and one of the informants even said, "*It is a barrier of language*". All these hearing impaired children and their parents work with this limitations and barriers daily, trying their best to overcome them in some way. The hearing impaired children learn S/L, Amharic, English and Oromiffa in the school and the parents often only know Oromiffa and maybe a little bit Amharic and S/L; this makes the communication very difficult because there is no mutual language for communication.

All children with hearing impairment learn to adjust themselves to the communication with hearing people in different micro- and mesosystems; school, family, friends, and neighbourhood. That is also what both Dehli (1996), and Mikkelsen (2005) talk about in their researches as well the adjustment of the hearing impaired child in conversations with hearing.

#### **5.1.4 Religion**

In this summary of findings, religion also needs to be discussed, because, as I have described earlier, it plays an important role in many Ethiopians' daily life: being Protestant, Muslim or Orthodox. That is also what Bogale (1999), Alemayehu (2000),



Feleketch (2000), and Mesfin (2006) talk about in their different researches, the importance of religion in people's lives. During the interviews several of the informants said, "*Pray to God and everything will be possible*"; this is how many people in Ethiopia look upon their situation and life. Many believe that it is only through God's mercy that their life will change direction. During my six years in Ethiopia people have said to me many times that "*Waqgayoo beeka or Egziabher eyyokal*"<sup>18</sup>, and for people in Ethiopia that means that some things you cannot decide over so it is just to accept the situation of your life.

From Parents CWHI it was only two informants that even mentioned the hearing impairment as punishment from God for something sinful they had done. The interesting thing was that they mentioned this when they described how society looked upon hearing impairment and whether they had been open to their families about the child's hearing impairment. They explained this and said that they were afraid of the cultural understanding of hearing impairment as a punishment, and that that was why they had waited for some time before they told the family.

My experiences in the interviews were mainly positive and very interesting, and it was only one interview situation that was not comfortable and that was because the parent did not want to leave the room when I was going to conduct the interview with the child; this even after I had explained the purpose of the interview. The parents referred their resistance to their own religious belief and said that they needed to have strong control over their child according to the religious culture. All this resulted in a slightly difficult interview situation where the child was looking at the parent waiting for an approval before answering questions that may have been a little bit sensitive for the child to answer.

---

<sup>18</sup> *Waqgayoo beeka* in Oromiffa, and *Egziabher eyyokal* in Amharic, means God knows; Bakke, J. (1987)

### 5.1.5 Attitudes

As mentioned earlier, Shapiro (1999) explains about attitudes as something that can be positive or negative, and in my data the two categories of attitudes are represented by these words:

Positive attitudes that the informants have towards hearing impaired children are: *love, care, concern, and compassion.*

Negative attitudes that the informants have towards hearing impaired children are: *they feel sorry, pity, despise, hate and dislike.*

Several of the informants also said that was common in society that people believed that hearing impairment came as a punishment or a curse from God, and that some people even believed that hearing impairment was contagious, which means, in this case, that if a hearing child plays with a hearing impaired child that will lead to the hearing child becoming hearing impaired later; several of the informants said that was not something they believed in. They also said that this attitude of punishment was more common among people without education. Bogale (1999), Alemayehu (2000), Feleketch (2000), and Mesfin (2006) have all discussed people's religious beliefs as an influencing factor of the attitudes people have towards hearing impairment and other disabilities.

All the attitudes people have lead to specific behaviours and acts towards the hearing impaired child. The informants from the group CWHI said that they faced different attitudes from hearing people; they could be negative or positive. All these attitudes came from hearing people, and the negative attitudes were more difficult to cope with. Children with hearing impairment faced negative attitudes from every group of hearing people; including parents, siblings, peers, and teachers.

Another interesting thing that came out in the analysis of the data where two quite different opinions about the same topic of negative attitudes: in the two groups CWH and Parents CWH, several expressed the idea that relatively many people in society

had negative attitudes towards hearing impaired children, and that some even looked upon them as punishment from God. Therefore it was interesting to hear those comments from Parents CWH that they believed that it is common in society that hearing people have negative attitudes towards hearing impaired children. The Parents CWHI believed that many hearing people had more positive attitudes towards hearing impaired children. The Parents CWHI told that the children with hearing impairment had faced both positive and negative attitudes from hearing children and adults but they also told that they believed that hearing people mostly had positive attitudes towards hearing impaired children and adults. CWHI told that they often faced negative attitudes from hearing people through insulting and mean words and actions.

Alemayehu (2000) explains about laws and legislations as factors that can create negative attitudes from the society towards hearing impaired people; this because hearing impaired are not looked upon as full humans according to the Ethiopian National Law. Through this we can also understand the importance of laws that protect the hearing impaired people.

#### **5.1.6 Change of attitudes in the society**

Several of the informants talked about a change of attitudes towards hearing impaired children that had started and they had seen in society. They also told about the role of the churches in the work to change negative attitudes. They told that many churches openly discuss different disabilities and they also give support and guidance to families with disabled children. The informants looked upon this work as something very positive and beneficiary to society. Some members of the group Parents CWHI had got help from the congregation through financial support and counselling and guidance; they mentioned that as something that they were happy for and appreciated.

Several of the informants from the group Parents CWH were educated teachers or directors and they told that they believed education could make the attitudes more positive towards hearing impaired children: it was their own experience that their

attitudes had changed after they got teacher training or a course in Special Needs Education. This is something that Mesfin (2006) also describes in his research, and that he also found that teachers have more positive attitudes towards including children with hearing impairment into regular schools.

It has been seen through the informants from the group Parents CWH that courses in Special Needs Education help teachers to get knowledge of the causes of hearing impairment to see beyond the hearing impairment or other disabilities to see the person behind.

The establishment of special schools was something that several informants talked about as a start to change attitudes in the society; this because hearing impaired children became visible in the society.

Another changing factor that was mentioned was the national TV channel ETV that every Saturday gives news in S/L, and this has been another way of making people with hearing impairment visible to the society.

### **5.1.7 Future**

Almost all my informants explained that they had big hope for their future. Many of the informants, both parents and children, related their hope for the future with the will of God for their future life. The hearing impaired children also expressed their worry about the future when it came to school and education, higher education and work. All the children had dreams of completing school and getting a job in the future and they all referred to jobs that are practical; hair dresser, carpenter, gardener and farmer. One informant said that he dreamt of educating himself to become a nurse and work at the hospital, but he also said, *“that is not possible for me because I’m hearing impaired and then I can only work with practical jobs”*. Several of the Parents CWHI told that they wished that their hearing impaired children could get a job in the future so that they could support themselves and become somebody in society.

## 5.2 Conclusions & recommendations

As described above, hearing impaired children face negative attitudes from several people in society, and the negative attitudes they face influence their lives in a negative way. These negative attitudes are results of cultural beliefs, religious values and norms. According to the findings from this case study, there are already indications of change towards improvement through awareness building and the establishment of special schools. But there is still a long way to go compared to all the negative attitudes that prevail in the greater society, family, school and in interaction with peers.

All the conclusions and recommendations directly or indirectly influence the hearing impaired child's life; through the interaction between the different microsystems (child, family, peers, and school), exosystems (kebele, woreda, and MOE) and macrosystems (national laws, and legislations).

### 5.2.1 Communication between CWHI and family and friends

Since lack of good communication and interaction caused by barrier of language in the family, school and society is a factor for the formation of negative attitudes towards hearing impaired children, a focus on finding and strengthening mutual language between parents and their hearing impaired children as well as between hearing impaired children and their peers/friends should be emphasised. This provides the chance of sharing information in daily life and minimises the risk for the hearing impaired child of being isolated. In addition to this, the provision of training in sign language for the parents, siblings, teachers and friends of hearing impaired children will also highly contribute to creating healthy communication that builds up the self-esteem of the hearing impaired child.

### **5.2.2 Education & awareness**

Several of the informants that are teachers stressed the importance of *education*, and it is of course true that education is important, but it is also important that education must include awareness training. This is something I have seen from people I have met and worked with: education alone is not enough because there needs to be *awareness* of the situation, in this case, of working with hearing impaired children.

Even though education is suggested to bring change to the people's attitude when it comes to hearing impairment, education in itself does not automatically take away the negative attitudes that hearing people have towards hearing impaired children and adults. Education together with awareness is something that would really help the situation in Ethiopia. Even at the special school for hearing impaired children where I am working at present, I have observed that some of the staff's attitudes are not only positive towards the children with hearing impairment. Several of the staff are trained teachers, so the education is there but the awareness is still missing. A conclusion is that education is not everything if you don't have awareness. Therefore it is so important to build up the awareness among people; peers, friends, parents, siblings, families, neighbours, teachers, administrative staff and so on. All these people represent different microsystems and they are all important because they directly or indirectly influence the hearing impaired child's life and situation.

The awareness building should not be kept aside as the responsibility of a few nongovernmental organizations (NGO) and churches, but has to be done also by the government from building more special schools to showing positive attitude and concern by including the interests and needs of hearing impaired children in education policies and curriculum development.

### **5.2.3 Teacher Training College**

In the education system it is of great importance to give courses in hearing impairment, the causes of hearing impairment and other aspects of hearing

impairment, in order to prepare the teachers for future work with hearing impaired children. Teacher training colleges (TTC) give a course in Special Needs Education (SNE); informants in this study, as well as other teachers I have met, say that the course at TTC in SNE is not enough. The course at TTC is a good start for an understanding of children with different disabilities; therefore, TTC should develop their course in SNE to build more awareness and knowledge of hearing impairment and other disabilities.

#### **5.2.4 From neighbour and Kebele to Woreda and MOE**

Course in awareness around the hearing impairment as well as a course of the causes of hearing impairment would be good to provide to people at every level in order to create an understanding of the hearing impairment and also the causes of hearing impairment and, through this, to fight the idea about hearing impairment as a punishment from God, or the idea that hearing impairment is contagious so that, if hearing people socialise with hearing impaired children, they will themselves become hearing impaired.

The building of awareness around hearing impairment and the causes of hearing impairment should be done on different levels: Ministry of Education (MOE), Woreda and Kebele. In this way, awareness can be built from within the families, peers, neighbourhood, teachers, staff and all the way to staff at MOE. Several of the informants that belong to the group Parents CHWI told about courses they had conducted together with the kebele, to build awareness among their neighbours for the benefit of the hearing impaired children and their living environment. The Parents CWHI also told that they had taken a course in S/L, the course was organized by the Special school together with the kebele in the area; this course was given to parents and siblings of the hearing impaired child.

### **5.2.5 Special school**

The staff at the Special school should first be equipped with education and awareness of hearing impairment so that they could be role models for the rest of society on how children with hearing impairment should be respected with the same value and rights as any other children.

The staff at the Special school should also work with the parents that have hearing impaired children. These parents should be counselled, educated and equipped to help their understanding and awareness. The parents need to understand the importance of early communication and intervention with the child, and this can be made through courses given by the school.

### **5.2.6 Church or religious institutions**

Another area of work is that done through different churches and denominations and their congregations. Several of the informants talked about their congregations and the support they had felt from the ministers both financially and through counselling. They also felt that attitudes towards hearing impaired children had changed because of the congregation's active work with disabled people. They also said that this work needed to continue because it benefited everybody within society, not only hearing impaired people. Therefore, a good idea for the different congregations would be to make courses in awareness building for congregation members.

Also, students at theological colleges need to be equipped for future work with people within the church with or without hearing impairment. As indicated earlier religious values and norms have great influence in creating negative attitudes towards hearing impairment, so using religious leaders and institutions as instruments for bringing transformation and change of attitude may be an effective way of raising awareness.



### **5.2.7 The health section**

There should be a specialist unit within the health section with employees that are educated in counselling, to provide guidance and counselling for the parents, siblings and children with hearing impairment. Hearing impaired children, their siblings and parents should have the possibility to get professional guidance on how to react to the hearing impairment and the feelings that come around the hearing impairment. Guidance and counselling are something that always should be provided to families with hearing impaired children; in order to raise understanding and awareness and to make communication and interaction better between parents, siblings and the hearing impaired child.

### **5.2.8 Future research**

Several of the informants talked about research on attitudes as an important influence to change attitudes in society. They told that they believed that negative attitudes need to be changed and that such research can be a part of that work. I intend, therefore, to present the findings of the present study and discuss them openly at all levels of society: from family and friends to schools, kebele and woreda, with the aim of making a change for children with hearing impairment. The Special school where I work is a perfect place to start making a change of attitudes and raising awareness of hearing impairment. Then the work can go from there to regular schools, churches and congregations, neighbourhoods and kebele and woreda. I felt a welcoming atmosphere to come back and share my experiences from this research.

## References

- Alemayehu, T. (2000). *Communication Experiences of Deaf Students: the Case of Four Pre-lingual Deaf Adolescents in Oromia Region, Ethiopia*. Oslo: University of Oslo.
- Allbarracin, D. & Johnson, B. T. & Zanna, M. P. (2005). *The Handbook of attitudes*. Mahwah, N.J.: Lawrence Erlbaum Associates.
- Andrews, J.F., Leigh, I. & Weiner, T. (2004). *Deaf people: evolving perspectives from psychology, education and sociology*. Boston: Allyn and Bacon.
- Antia, S.D. & Kreimeyer, K.H. (2003). Peer Interaction of Deaf and Hard-of-Hearing Children. In Marschark, M. & Spencer, P.E. (Eds.) *Oxford Handbook of Deaf Studies, Language and Education*. New York: Oxford University Press, Inc.
- Bakke, J. (1987). *Christianity, Patterns & Functions within the Ethiopian Evangelical Church Mekane Yesus*. Solumn Forlag AS: Oslo.
- Barli, K. S. (2003). *Døv i "den inkluderende skole"; "I spenningsfeltet mellom einskap og mangfold"*. [Deaf in "the inclusive school"; "In the field of tension between unity and diversity".] Oslo: Skådalen Resource Centre.
- Bergman, B. (1994). Signed Languages. In Ahlgren, I & Hyltenstam, K. (Eds.) *Bilingualism in deaf education*. Hamburg: SIGNUM.
- Bogale Derseh, T. (1995). *Meaning attached to disabilities: attitudes towards disabled people and attitudes towards integration*. Jyvaskyla: University of Jyvaskyla.
- Breivik, J. K. (2005). *Deaf identities in the making: local lives, transnational connections*. Washington D.C.: Gallaudet University Press.
- Bronfenbrenner, U. (1979). *The ecology of human development: experiment by nature and design*. Cambridge, Mass.: Harvard University Press.

Chernet, T. (1999). *Parental attitudes towards children with mental retardation. The case of five families Nazareth town, Ethiopia*. Oslo: University of Oslo.

Chernet, T. & Endrerud, T. (2004). The Development of Special Needs Education in Ethiopia. *Journal of International Special Needs Education*. 7(1), 23-27.

Culture, Economy & Religion. (n.d.). Retrieved February 25, 2009, from the Selamta: <http://www.salamta.net>

Dalen, M. (2004). *Intervju som forskningsmetode: en kvalitativ tilnærming*. [The interview as a research method: a qualitative approach.] Oslo: Universitetsforlaget.

Dehli, I. (1996). *Å være døv i en hørende familie: en kvalitativ studie av hverdagslivet i familier med døv ungdommer*. [Being deaf in a hearing family: a qualitative study of daily life in families with deaf youngsters.] Oslo: Universitetet i Oslo.

Emmert, P. & Donaghy, W.C. (1981). *Human Communication: elements and contexts*. New York: Random House.

Ethiopia. (n.d.). Retrieved February 25, 2009, from the Intute best of the web 2009: <http://www.intute.ac.uk/sciences/worldguide/html/877.html>

Ethnologue. (n.d.). Retrieved March 9, 2009, from the Ethnologue: [http://www.ethnologue.com/show\\_language.asp?code=eth](http://www.ethnologue.com/show_language.asp?code=eth)

Ezekiel, G. (2004). *Leaf of Allah: Khat and agricultural transformation in Harerge, Ethiopia 1875–1991*. Oxford: James Currey.

Feleketch, B.G. (2000). *Social and academic problems of hearing impaired students in the second cycle of primary school in selected special schools*. Addis Ababa: Addis Ababa University Press.

Gall, M. D. & Gall, J. P. & Borg, W. R. (2003). *Educational Research: an introduction*. Boston: Pearson Education, Inc.

Gallaway, C. (1998). Early Interaction. In Gregory, S., Knight, P., McCracken, W., Powers, S. & Watson, L. (Eds.) *Issues in Deaf Education* (pp.49-58). London: David Fulton Publishers.

Garbarino, J. (1982). *Children and families in the social environment*. New York: Aldine.

Grønlie, S.M. (2005). *Uten Hørsel, En bok om hørselhemming*. [Without hearing. A book about hearing impairment.] Bergen: Fagboksforlaget.

Hearing impairment. (n.d.). Retrieved February 20, 2009, from the Kentucky's office for the Americans with Disabilities Act 2009: [http://ada.ky.gov/hearing\\_imp\\_def.htm](http://ada.ky.gov/hearing_imp_def.htm)

Hearing impairment. (n.d.). Retrieved March 10, 2009, from the WHO: <http://www.who.int/mediacentre/factsheets/fs300/en/index.html>

Kirk, S.A., Gallagher, J.J., Anastasiow, N.J. and Coleman, M.R. (2006). *Educating Exceptional Children: eleventh edition*. Boston: Houghton Mifflin Company.

Krikorian, A.D. (1985). Growth mode and leaf arrangement in *Catha edulis* (Kat). *Economic Botany*. 39(4), 514-521.

Kvale, S. (1996). *InterViews: An Introduction to Qualitative Research Interviewing*. Thousand Oaks: SAGE Publications, Inc.

Ladd, P. (2003). *Understanding deaf culture: in search of deaf-hood*. Clevedon: Multilingual Matters.

Ladd, P. (1994). Deaf Culture: Finding it and Nurturing it. In C. Erting, R.C. Johnson, D.L. Smith & B.D. Snyder (Eds.), *The deaf way : perspectives from the International Conference on Deaf Culture / Carol J. Erting ... [et al.], editors* (pp. 5-15). Washington D.C.: Gallaudet University Press.

Maxon, A.B. & Brackett, D. (1992). *The hearing impaired child: Infancy through High School Years*. Boston: Andover Medical Publishers.

---

Mesfin, A. (2006). *Psychosocial and educational challenges of SWHI in inclusive with reference to Awassa School for the Deaf*. Addis Ababa: University of Addis Ababa.

Moore, D.F. (1996). *Educating the Deaf: Psychology, Principles and Practices (4<sup>th</sup> edition)*. Boston: Houghton Mifflin Company.

Morse, J.M. & Richards, L. (2002). *README FIRST for a User's Guide to QUALITATIVE METHODS*. Thousand Oaks: SAGE Publications, Inc.

Mikkelsen, E. (2005). *I dobbelt grenseland: skole – hjem – samarbeid rundt hørselhemmede elever med etnisk minoritetsbakgrunn*. [At double frontiers: school-home cooperations around hearing impaired pupils with ethnic minority backgrounds.] Oslo: Universitetet i Oslo.

Moeller, M.P. (2000). Early Intervention and Language Development in Children Who Are Deaf and Hard of hearing. *Pediatrics*, 106(3), 43-53. doi:10.1542/peds.106.3.e43

Morford, J.P. (1996). *Language and Communication*. London: Pergamon.

Ohna, S. E. (2001). *Å skape et selv: døves fortellinger om interaksjoner med hørende*. [Creating a self: deaf people's stories about interactions with hearing people.] Oslo: Unipub.

Religion in Ethiopia. (n.d.). Retrieved February 28, 2009, from the About.com [http://atheism.about.com/library/world/AJ/bl\\_EthiopiaIndex.htm](http://atheism.about.com/library/world/AJ/bl_EthiopiaIndex.htm)

Richards, L. (2005). *Handling Qualitative Data: A Practical Guide*. Thousand Oaks: SAGE Publications, Inc.

Schein, J.D. (1989). *At home among Strangers*. Washington D.C.: Gallaudet University Press.

Shapiro, A. (1999). *Everybody belongs: changing negative attitudes toward classmates with disabilities*. New York: Garland Publishing, Inc.

Sign Language. (n.d.). Retrieved March 13, 2009, from the WFD: <http://www.wfdeaf.org/documents.html>

Stone, J. H. (2005). *Culture and disability: providing culturally competent services*. California: Sage Publications, Inc.

Tekle Weldeab, C. (2006). *Family, school and community: Challenges in raising and educating children with disability: a case study among parents, teachers and social workers in Ethiopia*. Oslo: AiT e-dit AS.

Tirosh, E. (1997). Children's attitude toward peers with disabilities, *Developmental medicine and child neurology*, 39(12), 811-814.

Tirussew, T. (2005). *Disability in Ethiopia: issues, insights and implications*. Addis Ababa: Addis Ababa University Printing Press.

Utrikespolitiska institutet (2003). *Länder i fickformat nr 218 Etiopien Eritrea*. [Countries in pocket format No 218 Ethiopia Eritrea.] Stockholm: Hallvigs Reklam AB.

Van den Brink & Wit, H. P. (1996). Attitude and help-seeking for hearing impairment, *British Journal of Audiology*, 50(5), 313-324.

Vernon, M. & Andrews, J. F. (1990). *The Psychology of Deafness: understanding deaf and hard-of-hearing people*. New York: Longman

WFD (1993). *Consultation on Alternative Approaches for the Education of the Deaf*. Paris: UNESCO Press.

## Appendix 1: Letter from Oslo University



UNIVERSITY  
OF OSLO

Department of Special Needs Education

P.O.Box 1140, Blindern  
N-0318 Oslo  
NORWAY

Your ref:  
Our ref: 28/07 ST/db  
Contact person: Denese Brittain [d.a.brittain@isp.uio.no](mailto:d.a.brittain@isp.uio.no)

Visiting address:  
Helga Eng's Building  
3rd and 4th floor

Date: June 11. 2007

Telephone: + 47 22 85 80 59  
Telefax: + 47 22 85 80 21

FACULTY OF EDUCATION

TO WHOM IT MAY CONCERN:

This is to certify that **OLIKA, Ruth Erin Liselott**, date of birth 16.06.1973, is a full-time student pursuing a course of study at the Department of Special Needs Education at the University of Oslo, Norway, leading to the degree of Master of Philosophy in Special Needs Education (M. Phil. SNE).

This is a continuous two-year programme run on the "sandwich" principle, which involves periods of study and field work/research in both Norway and the home country. The student has concluded the initial study period in Norway and, after granted leave of absence during the autumn semester 2007, will be working on the collection of data and the writing of a thesis during the spring and autumn semesters 2008. This involves a period of field work in Ethiopia in both Nekemte, Wollega Region and in Addis Ababa from the beginning of January 2008 until the end of December 2008. The student will then return to Norway for the final part of the degree. The period of study will be completed at the end of May 2009.

The main responsibility for supervising the research, developmental work and thesis remains with the Department of Special Needs Education, University of Oslo, Norway. However, we would kindly request that the relevant authorities give the student the access required to the schools and educational establishments necessary in order to undertake field work and research. We would also be most grateful for any assistance that is afforded to the student which enables her to carry out this work, particularly the use of facilities such as access to telephone, fax, e-mail, computer services and libraries at the various educational establishments.

Yours sincerely

Ass. Professor Steinar Theie  
Academic Head of International Master's Programme  
Department of Special Needs Education

Department of Special Needs Education  
Faculty of Education  
University of Oslo, Norway

Institutt for spesialpedagogikk  
Det utdanningsvitenskapelige fakultet  
Universitetet i Oslo  
Norge

## Appendix 2a: Interview guide: CWHI (English)

<p><u>Introduction:</u></p>	<p>Explain about this interview:</p> <p>Happy to have the chance to meet you and make the interview.</p> <ol style="list-style-type: none"> <li>Purpose of the research and interview.</li> <li>Presentation of interviewer and interpreter.</li> <li>Importance of anonymity.</li> <li>To get permission to record the interview.</li> <li>Please feel free to add something, whenever you want.</li> </ol>
<p>Identity</p>	<ol style="list-style-type: none"> <li>Tell me about yourself:             <ul style="list-style-type: none"> <li>➤ Name/Gender/Age</li> <li>➤ Ethnic background</li> <li>➤ Mother language</li> </ul> </li> <li>How do you look upon yourself as a person?             <ul style="list-style-type: none"> <li>➤ What are your strengths and your weaknesses?</li> <li>➤ Are you sometimes wishing that you would be hearing? In that case why?</li> </ul> </li> <li>Do you talk with your parents about how you feel about yourself? Both positive and negative feelings? Why or why not?</li> <li>What factors influence how you feel about yourself?             <ul style="list-style-type: none"> <li>➤ What you look like/ is it the way you look?</li> <li>➤ Friends/ how your friends or other people look upon you?</li> <li>➤ Other things/some other factors?</li> </ul> </li> </ol>
<p>Family:</p>	<ol style="list-style-type: none"> <li>Tell me about your family.             <ul style="list-style-type: none"> <li>➤ Which number in the order of siblings are you?</li> <li>➤ Whom do you live with? Father, mother, both, other.</li> </ul> </li> <li>Is there anybody else in your family with hearing impairment?             <ul style="list-style-type: none"> <li>➤ If yes, it that person/s younger or older?</li> </ul> </li> <li>Is there anybody in your family that also knows S/L?</li> <li>How are you communicating with the others in your family?</li> </ol>
<p>School &amp; friends:</p>	<ol style="list-style-type: none"> <li>Which school do you attend?             <ul style="list-style-type: none"> <li>➤ Which grade are you in?</li> <li>➤ Is your school, ranking the students?</li> <li>➤ In that case which academic rank do you have in the class?</li> </ul> </li> <li>What do you like/dislike about going to school?</li> <li>Why is it important/not important for you to go to school?</li> <li>What do you like/dislike about the break time in your school?</li> <li>What could be better in school?</li> </ol>



	<p>f. What do you like to do in your leisure time?</p> <ul style="list-style-type: none"> <li>➤ Who are your friends?</li> <li>➤ Are your friends hearing impaired or hearing?</li> </ul> <p>g. How are you communicating with your friends?</p> <p>h. What is important in a friend for you?</p>
Attitudes & future	<p>a. When, where and how did you meet a hearing impaired person for the first time?</p> <p>b. What kind of attitudes do you face from hearing children?</p> <p>c. What kind of attitudes do you have towards hearing children?</p> <p>d. How are you looked upon from the society?</p> <p>e. How does your future look like?</p> <ul style="list-style-type: none"> <li>➤ What are your worries? Hope?</li> </ul>
<u>Conclusion:</u>	<p>Is there anything that I have not asked about that you would like to bring up?</p> <p>Are there any questions that you did not feel comfortable answering?</p> <p>Thank you so much for this interview.</p>

## Appendix 2b: Interview guide: CWH (English)

<u>Introduction:</u>	<p>Explain about this interview:</p> <p>Happy to have the chance to meet you and make the interview.</p> <ol style="list-style-type: none"> <li>Purpose of the research and interview.</li> <li>Presentation of interviewer and interpreter.</li> <li>Importance of anonymity.</li> <li>To get permission to record the interview.</li> <li>Please feel free to add something, whenever you want.</li> </ol>
<p>Identity</p>	<ol style="list-style-type: none"> <li>Tell me about yourself:             <ul style="list-style-type: none"> <li>➤ Name/Gender/Age</li> <li>➤ Ethnic background</li> <li>➤ Mother language</li> </ul> </li> <li>How do you look upon yourself as a person?             <ul style="list-style-type: none"> <li>➤ What are your strengths and your weaknesses?</li> </ul> </li> <li>Do you talk with your parents about how you feel about yourself? Both positive and negative feelings? Why or why not?</li> <li>What factors influence how you feel about yourself?             <ul style="list-style-type: none"> <li>➤ What you look like/ is it the way you look?</li> <li>➤ Friends/ how your friends or other people look upon you?</li> <li>➤ Other things/some other factors?</li> </ul> </li> </ol>
<p>Family:</p>	<ol style="list-style-type: none"> <li>Tell me about your family.             <ul style="list-style-type: none"> <li>➤ Which number in the order of siblings are you?</li> <li>➤ Whom do you live with? Father, mother, both, other.</li> </ul> </li> <li>Is there anybody in your family with hearing impairment?             <ul style="list-style-type: none"> <li>➤ If yes, it that person/s younger or older?</li> </ul> </li> <li>Is there anybody in your family that knows S/L?</li> </ol>
<p>School &amp; friends:</p>	<ol style="list-style-type: none"> <li>Which school do you attend?             <ul style="list-style-type: none"> <li>➤ Which grade are you in?</li> <li>➤ Is your school, ranking the students?</li> <li>➤ In that case which academic rank do you have in the class?</li> </ul> </li> <li>What do you like/dislike about going to school?</li> <li>Why is it important/not important for you to go to school?</li> <li>What do you like/dislike about the break time in your school?</li> <li>What could be better in school?</li> <li>What do you like to do in your leisure time?             <ul style="list-style-type: none"> <li>➤ Who are your friends?</li> <li>➤ Do you have friends that are hearing impaired? If yes, how are you</li> </ul> </li> </ol>

---

	communicating? g. What is important in a friend for you?
Attitudes & future:	a. Have you met anybody that is hearing impaired? In that case where, when and how? b. What kind of attitudes do you face from hearing impaired children? c. What kind of attitudes do you have towards hearing impaired children? d. How do you look upon the future? ➤ What are your worries? Hope?
<u>Conclusion:</u>	Is there anything that I have not asked about that you would like to bring up? Are there any questions that you did not feel comfortable answering? Thank you so much for this interview.

## Appendix 2c: Interview guide: Parents CWHI (English)

<p><u>Introduction:</u></p>	<p>Explain about this interview:</p> <p>Happy to have the chance to meet you and make the interview.</p> <ol style="list-style-type: none"> <li>Purpose of the research and interview.</li> <li>Presentation of interviewer and interpreter.</li> <li>Importance of anonymity.</li> <li>To get permission to record the interview.</li> <li>Please feel free to add something, whenever you want.</li> </ol>
<p><u>Identity:</u></p>	<ol style="list-style-type: none"> <li>Tell me about yourself:             <ul style="list-style-type: none"> <li>➤ Name/Gender/Age</li> <li>➤ Ethnic background</li> <li>➤ Mother language</li> <li>➤ Level of education and occupation?</li> </ul> </li> <li>What does your child think about him/herself and his/her situation, as far as you know?</li> <li>Do you discuss the hearing impairment with your child?</li> <li>Do you discuss the child's feelings towards his/her hearing impairment?</li> <li>If your child talks about negative things/feelings, what is it connected to?             <ul style="list-style-type: none"> <li>➤ What the child looks like.</li> <li>➤ Spoken language and S/L</li> <li>➤ Other things. What?</li> </ul> </li> </ol>
<p><u>Family:</u></p>	<ol style="list-style-type: none"> <li>Tell me about your family.             <ul style="list-style-type: none"> <li>➤ How many children do you have?</li> <li>➤ The children's name and age.</li> <li>➤ Are all the children living with you? If not, where are they living?</li> </ul> </li> <li>Which of your child/children is hearing impaired?</li> <li>What kind of hearing impairment does the child have?</li> </ol>
<p><u>Social life &amp; communication:</u></p>	<ol style="list-style-type: none"> <li>How is your child's social life?             <ul style="list-style-type: none"> <li>➤ What kind of friends? Hearing/hearing impaired or both?</li> <li>➤ Does your child have a best friend? In that case, is that child hearing or hearing impaired?</li> </ul> </li> <li>What does your child do in his/her leisure time?</li> <li>How does your child communicate with the other siblings and friends?             <ul style="list-style-type: none"> <li>➤ What kind of expectations did you have from the beginning of the language development of the child?</li> </ul> </li> <li>How do you communicate with your child?</li> </ol>

	<ul style="list-style-type: none"> <li>➤ Have you learnt S/L?</li> <li>➤ From where do you get help for the development of the communication with the child?</li> </ul> <p>e. Describe your child's language ability at this time.</p> <ul style="list-style-type: none"> <li>➤ S/L, Amharic, Oromiffa &amp; English</li> </ul>
Attitudes, values & future:	<p>a. Has your child faced negative attitudes and comments from others? In that case how did he/she react to that?</p> <p>b. What kind of attitudes has your child faced from hearing children?</p> <p>c. What kind of attitudes has your child faced from hearing adults?</p> <p>d. What kind of attitudes does your child have towards hearing children and adults?</p> <p>e. What was your reaction when you found out about your child's impairment?</p> <ul style="list-style-type: none"> <li>➤ Were you open about it to family and friends?</li> <li>➤ What was your own attitude towards hearing impaired before you got a hearing impaired child yourself?</li> <li>➤ Have you ever met anybody that was hearing impaired?</li> </ul> <p>f. What kind of attitude did you face from the society concerning your child's hearing impairment?</p> <p>g. What has been done in the society to change attitudes towards hearing impaired children/adults?</p> <p>h. What kind of expectations for the future do you have for your child?</p> <ul style="list-style-type: none"> <li>➤ Ideas for the future. Thoughts of worry and hope.</li> </ul>
<u>Conclusion:</u>	<p>Is there anything that I have not asked about that you would like to bring up?</p> <p>Are there any questions that you did not feel comfortable answering?</p> <p>Thank you so much for this interview.</p>

## Appendix 2d: Interview guide: Parents CWH (English)

<u>Introduction:</u>	<p>Explain about this interview:</p> <p>Happy to have the chance to meet you and make the interview.</p> <ol style="list-style-type: none"> <li>Purpose of the research and interview.</li> <li>Presentation of interviewer and interpreter.</li> <li>Importance of anonymity.</li> <li>To get permission to record the interview.</li> <li>Please feel free to add something, when you want.</li> </ol>
Identity:	<ol style="list-style-type: none"> <li>Tell me about yourself:             <ul style="list-style-type: none"> <li>➤ Name/Gender/Age</li> <li>➤ Ethnic background</li> <li>➤ Mother language</li> <li>➤ Level of education and occupation?</li> </ul> </li> <li>What does your child think about him/herself and his/her situation, as far as you know?</li> <li>If your child talks about negative things/feelings, what is it connected to?             <ul style="list-style-type: none"> <li>➤ What the child looks like.</li> <li>➤ Other things. What?</li> </ul> </li> </ol>
Family:	<ol style="list-style-type: none"> <li>Tell me about your family.             <ul style="list-style-type: none"> <li>➤ How many children do you have?</li> <li>➤ The children's name and age.</li> <li>➤ Are all the children living with you? If not, where are they living?</li> </ul> </li> <li>In which order of the siblings is your interviewed child?</li> <li>Is there anybody in your family that is hearing impaired?</li> </ol>
Social life & communication:	<ol style="list-style-type: none"> <li>How is your child's social life?             <ul style="list-style-type: none"> <li>➤ What kind of friends? Hearing/hearing impaired or both?</li> <li>➤ Does your child have a best friend? In that case, is that child hearing or hearing impaired?</li> </ul> </li> <li>What does your child do in his/her leisure time?</li> <li>Describe your child's language ability at this time.             <ul style="list-style-type: none"> <li>➤ Amharic, Oromiffa, English &amp; S/L.</li> </ul> </li> </ol>
Attitudes, values & future:	<ol style="list-style-type: none"> <li>What kind of attitudes does your child have towards hearing impaired children and adults?</li> <li>What kind of attitudes has your child faced from hearing impaired children?</li> <li>What kind of attitudes do you have towards hearing impaired children and</li> </ol>

---

	<p>adults?</p> <p>➤ Do you think that your child have learnt attitudes from you? In that case how can you see that?</p> <p>d. What is the common attitude towards hearing impaired children/adult from the society?</p> <p>e. What has been done in the society to change attitudes towards hearing impaired children/adults?</p> <p>f. What kind of expectations for the future do you have for your child?</p> <p>➤ Ideas for the future. Thoughts of worry and hope.</p>
<u>Conclusion:</u>	<p>Is there anything that I have not asked about that you would like to bring up?</p> <p>Are there any questions that you did not feel comfortable answering?</p> <p>Thank you so much for this interview.</p>

## Appendix 3a: Interview guide: CWHI (Oromiffa)

### Gaffiilee gaafanno gegessan: Ijoolee dhageettii hin qabne

<u>Seensa: (Introduction)</u>	<p>Ibsa waa'ee gaffanno (interviewuu) kana:</p> <p>Carraa kana aragadhe gaffanno (interviewuu) kana: gochuukottif baa'ee nan gammada.</p> <ol style="list-style-type: none"> <li>Akeeka qoranno( researchii) fi gaffannoo(interviewuu)</li> <li>Nama isa gaafatuu fi afaan hiikuu isa gaafatamutti beeksissu.</li> <li>Barbaachiisumma maqaan warra gaafatamani akka hin beekamne gochuu (anonymity).</li> <li>gaffanno (interviewuu) kana: waraabuudhaaf eyyema argachuu.</li> <li>Yaada haaraa ta'e yeroo kam iyyu dabaluu hin danda'ama.</li> </ol>
Identity (Eenyummaa)	<ol style="list-style-type: none"> <li>Seenaa enyumaake gababinaan natti himi: <ul style="list-style-type: none"> <li>➤ Maqaa/Saala/umurii</li> <li>➤ Qomoo</li> <li>➤ Afaan Jalqabaa</li> </ul> </li> <li>Eenyummaakee akkamitti ilaalta? <ul style="list-style-type: none"> <li>➤ Akka namatti jabinni fi dadhabiiinke mal malidha?</li> <li>➤ Waa'eeke kessa hama fi gaarii kan ta'ani mal malidha?</li> <li>➤ Si'a tokko tokko utuun dhageetti qabadhe jette ni hawwita? Yoo kana ta'ee maliif?</li> </ul> </li> <li>Waa'eeke waan sitti dhaga'amuu hundaa warrake wajjin hin mari'ata? Waan gaariis ta'e hamaa? Yoo hin mari'ata ta'ee maaliif yoo hin mari'atu ta'es immo maaliif?</li> <li>Waa'eekeetiif yaada (ilaalcha) atti qabdu irratti dhimmoonni(sababiin) dhiibaa godhani mal malidha? <ul style="list-style-type: none"> <li>➤ Waan ati bakeedhaan fakkattudha?</li> <li>➤ Akkaata ittin hiriyyoonnike fi namoonni biraan si ilaalanidha?</li> <li>➤ Sababiin biraa yoo jiraate malidha?</li> </ul> </li> </ol>
Family (Maatii):	<ol style="list-style-type: none"> <li>Waa'ee maatiike natti himi. <ul style="list-style-type: none"> <li>➤ Obbolootake kessa tartiiba dhaloota meqqaffa irrati jirta?</li> <li>➤ Eenyuu bira jiraata? Abba? Hadha, hadhaa fi abba, mo nama biraa bira jiraata?.</li> </ul> </li> <li>Matii kessan kessa namni dhageetii hin qabne kambiraan jira? <ul style="list-style-type: none"> <li>➤ Yoo Jiraate hangafakeet immo quxxusuuket?</li> </ul> </li> <li>Mana kessan kessa namni sign languaagii beeku jira?</li> <li>Mana kessatti maatiike wajjin akkamittin (maaliin) waligalta?</li> </ol>



<p>Mana Barumsa, yeroo boqqonnaa &amp; Jireenya Hawwaassa:</p>	<p>a. Mana barumsa isa kamitti baratta?</p> <ul style="list-style-type: none"> <li>➤ Kutaa meeqaffaa?</li> <li>➤ Mana barumsaaketti baraatootta sadarkaadhan kaa'uun jira?</li> <li>➤ Yoo kana ta'e sadarkaa meeqaffa irra jirta?</li> </ul> <p>b. Mana barumsa dhaquu ilaalchise waan atti jaallatuu fi jibbitu malidha?</p> <p>c. Mana barumsa dhaquunke barbaachissumaan isaa maalidha?</p> <p>d. Yeroo boqqonna mana barumsaatti qabdu ilaalchise waan atti jaallatuu fi jibbitu malidha?</p> <p>e. Mana barumsake kessatti waan atti gaarii ta'u qaba jettu mal maltu jira?</p> <p>f. Yeroo boqqonnakeetti mal mal gochuu jaalatta?</p> <ul style="list-style-type: none"> <li>➤ Hiriyoonnike eenyuu eenyuufaatti?</li> <li>➤ Hiriyoonnike warra dhageetti qaban immo hinqabnedha?</li> </ul> <p>g. Hiriyoote wajjin akkamitti wali galtuu?</p> <p>h. Wanta atti Hiriyoote irra barbaadu malidha? Hiriya qabaachuun maaliif si barbaachisa?</p>
<p>Attitudes &amp; future (Ilaalcha fi gara fuula duraa)</p>	<p>a. Yoom, essatti fi haala akkamittin yeroo jalqabaatiif nama dhageetii hin qabne wajjin wal argite?</p> <p>b. Ijoolen warri dhageettii qaban ilaalcha akkamii siif qabu?</p> <p>c. Atti immo Ijoolen warri dhageettii qabaniif ilaalcha akkamii qabda?</p> <p>d. Ummatnii (hawwasnii) atti kessa jiraatu ilaalcha akkamii siif qabu?</p> <p>e. Jireenya ke gara fuula duratti yoo ilaalte akkam ta'a jette yaada?</p> <ul style="list-style-type: none"> <li>➤ Waan jireenyake gara fuula dura yaaddessan yoking abdii kennan mal maidha?</li> </ul>
<p><u>Conclusion: (Xumura)</u></p>	<p>Yaada (gaaffii) kam biraa qabdaa?</p> <p>Gaaffiilee ani si gaafadhe keessa deebisuudhaaf kan sitti hintolle jira?</p> <p>Waa'ee Gaffanno kanatiif baay'ee fayya ta'i.</p>

## Appendix 3b: Interview guide: CWH (Oromiffa)

### Gaaffiilee gaaffano geggeessan : Ijoolee warra dhageettii qaban

<u>Seensa: (Introduction)</u>	<p>Ibsa waa'ee gaffanno (interviewuu) kana:</p> <p>Carraa kana aragadhe gaffanno (interviewuu) kana: gochuukottif baa'ee nan gammada.</p> <ol style="list-style-type: none"> <li>Akeeka qoranno( researchii) fi gaffannoo(interviewuu)</li> <li>Nama isa gaafatuu fi afaan hiikuu isa gaafatamutti beeksissu.</li> <li>Barbaachiisumma maqaan warra gaafatamani akka hin beekamne gochuu (anonymity).</li> <li>gaffanno (interviewuu) kana: waraabuudhaaf eyyema argachuu.</li> <li>Yaada haaraa ta'e yeroo kam iyyu dabaluu hin danda'ama.</li> </ol>
Identity (Eenyummaa)	<ol style="list-style-type: none"> <li>Seenaa enyumaake gababinaan natti himi: <ul style="list-style-type: none"> <li>➤ Maqaa/Saala/umarii</li> <li>➤ Qomoo</li> <li>➤ Afaan Jalqabaa</li> </ul> </li> <li>Eenyummaakee akkamitti ilaalta? <ul style="list-style-type: none"> <li>➤ Akka namatti jabinni fi dadhabiiinke mal malidha?</li> <li>➤ Waa'eeke kessa hama fi gaarii kan ta'ani mal malidha?</li> <li>➤ Si's tokko tokko utuun dhageetti qabadhe jette ni hawwita? Yoo kana ta'ee maliif?</li> </ul> </li> <li>Waa'eeke waan sitti dhaga'amuu hundaa warrake wajjin hin mari'ata? Waan gaariis ta'e hamaa? Yoo hin mari'ata ta'ee maaliif yoo hin mari'atu ta'es immo maaliif?</li> <li>Waa'eekeetiif yaada (ilaalcha) atti qabdu irratti dhimmoni(sababiin) dhiibaa godhani mal malidha? <ul style="list-style-type: none"> <li>➤ Waan ati bakeedhaan fakkattudha?</li> <li>➤ Akkaata ittin hiriyyoonnike fi namoonni biraan si ilaalanidha?</li> <li>➤ Sababnii biraa yoo jiraate malidha?</li> </ul> </li> </ol>
Family (Maatii):	<ol style="list-style-type: none"> <li>Waa'ee maatiike natti himi. <ul style="list-style-type: none"> <li>➤ Obbolootake kessa tartiiba dhaloota meqqaffa irrati dhalate?</li> <li>➤ Eenyuu bira jiraata? Abba? Hadha, hadhaa fi abba, mo nama biraa bira jiraata?.</li> </ul> </li> <li>Matii kessan kessa namni dhageetii hin qabne jiraa? <ul style="list-style-type: none"> <li>➤ Yoo Jiraate hangafakeet immo quxxusuuket?</li> </ul> </li> <li>Mana kessan kessa namni sign languaagii beeku jira?</li> </ol>
Mana Barumsa, yeroo boqqonnaa &	<ol style="list-style-type: none"> <li>Mana barumsa isa kamitti baratta?</li> </ol>

Jireenya Hawwaassa:	<ul style="list-style-type: none"> <li>➤ Kutaa meeqaffaa?</li> <li>➤ Mana barumsaaketti baraatootta sadarkaadhan kaa'uun jira?</li> <li>➤ Yoo kana ta'e sadarkaa meeqaffa irra jirta?</li> </ul> <p>b. Mana barumsa dhaquu ilaalchise waan atti jaallatuu fi jibbitu mal malidha?</p> <p>c. Mana barumsa dhaquun maaliif si barbaachissa?</p> <p>d. Yeroo boqqonna mana barumsaake ilaalchise waan atti jaallatuu fi jibbitu mal malidha?</p> <p>e. Mana barumsake kessatti waan atti gaarii ta'u qaba jettu mal maltu jira?</p> <p>f. Yeroo boqqonnakeetti mal mal gochuu jaalatta?</p> <ul style="list-style-type: none"> <li>➤ Hiriyoonnike eenyuu eenyuufaatti?</li> <li>➤ Hiriyoonnike keessa warra dhageetti hinqabne qabdaa? Yoo qabaatte attamitiin wajjin waligalta?</li> </ul> <p>g. Wanta atti Hiriyoote irra barbaadu malidha? Hiriya qabaachuun maaliif si barbaachisa?</p>
Attitudes & future: (Ilaalchaa fi jireenya gara fuula dura)	<p>a. Kanaan dura namoota dhageetti hin qabne argite beekata? Yoo argiteeta ta'e essatti, yoom fi haala attamiitin?</p> <p>b. Ijoolen dhageetti hin qabne ilaalcha akkamii siif qabu?</p> <p>c. Ijoolen dhageetti hin qabnef attimo ilaalcha akkamii qabda?</p> <p>d. Jireenyake gara fuula duraa attamitti ilaalta?</p> <ul style="list-style-type: none"> <li>➤ Waan siyaddessan yokan abdii siif kennan mal malidha??</li> </ul>
<u>Conclusion: (Xumura)</u>	<p>Yaada (gaaffii) kam biraa qabdaa?</p> <p>Gaaffiilee ani si gaafadhe keessa deebisuudhaaf kan sitti hintolle jira?</p> <p>Waa'ee Gaffanno kanatiif baay'ee fayya ta'i..</p>

## Appendix 3c: Interview guide: Parents CWHI (Oromiffa)

### Gaaffilee gaaffannoo geggeessan: Maatii muca dhageettii hin qabne qabaniif

<p><u>Seensa: (Introduction)</u></p>	<p>Ibsa waa'ee gaffanno (interviewuu) kana:</p> <p>Carraa kana aragadhe gaffanno (interviewuu) kana: gochuukottif baa'ee nan gammada.</p> <ol style="list-style-type: none"> <li>Akeeka qoranno( researchii) fi gaffannoo(interviewuu)</li> <li>Nama isa gaafatuu fi afaan hiikuu isa gaafatamutti beeksissu.</li> <li>Barbaachiisumma maqaan warra gaafatamani akka hin beekamne gochuu (anonymity).</li> <li>gaffanno (interviewuu) kana:waraabuudhaaf eyyema argachuu.</li> <li>Yaada haaraa ta'e yeroo kam iyyu dabalun hin danda'ama.</li> </ol>
<p>Identity (Eenyummaa):</p>	<ol style="list-style-type: none"> <li>Seenaake gababiinan natti himi:             <ul style="list-style-type: none"> <li>➤ Maqaa/Saala/umarii</li> <li>➤ qomoo</li> <li>➤ Afaan Jalqabaa</li> <li>➤ Sadarkaa barumsatiif hojii?</li> </ul> </li> <li>Mucaan kee haala keessa jiru/tu irra kan ka'e maal itti dhag'ama jette yaada?</li> <li>Waa'ee dhageettii dhabu mucaake wajjin ni haasoftu/mar'atu?</li> <li>Mucaanke dhageetti dhabuu isa/ishe irra kan ka'ee waan itti dhaga'amu si wajjin ni haasa'a/oftii?</li> <li>Yeroo gadda itti dhaga'amuu dubbatu gaddi sun maalii wajjin walitqabatee jira?             <ul style="list-style-type: none"> <li>➤ Waan inni bakeedhaan fakkatuudha?.</li> <li>➤ Qooqa ittin waligalan ilaalchisetu?</li> <li>➤ Sababiin gara biraa jira?</li> </ul> </li> </ol>
<p>Family (Maatii):</p>	<ol style="list-style-type: none"> <li>Waa'ee maatiiketti natti himi.             <ul style="list-style-type: none"> <li>➤ Ijoolee meeqa qabda?</li> <li>➤ Maqaa fi umarii ijoolee natti himi.</li> <li>➤ Ijooleenke hundinu si bira jiraatu? Yoo si bira hin jiraatan ta'e eessa jiraatu?</li> </ul> </li> <li>Ijoolee kessa isakamtu /ishekamtu dhageetti hin qabduu?</li> <li>Dhageettii dhabiinsa akkamii qaba/qabdi?</li> </ol>

<p>Social life &amp; communication (Jireenya hawwasaa fi walqunnamtii):</p>	<p>a. Jireenya hawwaassa mucaakeetii maal fakkaata?</p> <ul style="list-style-type: none"> <li>➤ Hiriyoota akkamii qaba/di ? warra dhageetii qaban immo hin qabne immo lachanuutti?</li> <li>➤ Mucaanke Hiriya filatama qaba? Yoo qabaate immo hiriyaan filatamaa kun dhageeti kan qabu immo kan hinqabnedha?</li> </ul> <p>b. Mucaan ke yeroo boqqonaa isaatti/isheetti mal malfa hojjechuu jaallata?</p> <p>c. Mucaanke hiriyoota isaa fi mana keessaa obboloota isaa wajjin akkamitiin waligala?</p> <ul style="list-style-type: none"> <li>➤ Jalqabumaa kaasee waa'ee guddina afaan (languagii) mucaake maal ta'a jette yaade turte?</li> </ul> <p>d. Attis immo mucaake wajjin malin (akkaata kamin) waligalta?</p> <ul style="list-style-type: none"> <li>➤ Sign Languagii barateetta?</li> <li>➤ Mucaake wajjin sirritti waligaluudhaaf gargaarsa argateeta? Eessaa?</li> </ul> <p>e. Yeroo ammatti mucaanke sadarkaan dandeetti afaani isaa mal irra ga'era..</p> <ul style="list-style-type: none"> <li>➤ Sign Languagii, Amaareffaa, Oromiffaa &amp; Engliffaa</li> </ul>
<p>Attitudes, values &amp; future:</p>	<p>a. Mucaanke ilaalchi fi yaadni sirrii hin taane namoota kambiraa irra isa/ishe qunnamee beeka ? Yoo qunnameera ta'e akkamitti simate?</p> <p>b. Ijooleen warri dhageetti qaban ilaalacha akkamii mucaakeetiif qabu?</p> <p>c. Mucaanke Namoota dhageetti qaban irra ilaalcha akkamitu isa/ishe Qunname?</p> <p>d. Mucaanke Ijoolee fi namoota dhageetii qabaniif ilaalcha akkamii qaba/di?</p> <p>e. Mucaanke dhageetti akka hinqabne yeroo jalqabatiif yommu barte maaltu sitti dhaga'ame?</p> <ul style="list-style-type: none"> <li>➤ Namoota fi Hiriyootaketti mul'inaan soda malee waa'ee isaa in haasofta turte?</li> <li>➤ Mucaa dhageetti hin qabne argachuuke dura warra dhageetii hin qabneef ilaalcha akkamii qabda turte?</li> <li>➤ Kanaan dure nama dhageetii hin qabne argitee beekta?</li> </ul> <p>f. Sababa mucaa dhageetti hin qabne argateef hawwasni ilaalcha akkamii siif qaba?</p> <p>g. Ilaalchaa hawwasni warra dhageetii hin qabneef qabu jijjiiruudhaaf maltu godhame?</p> <p>h. Mucaanke gara fuula duratti akkam ta'a jette yaada?</p> <ul style="list-style-type: none"> <li>➤ Yaada gaariis ta'e, yaaddoo kan sitti ta'uu malidha?</li> </ul>
<p><u>Conclusion: (Xumura)</u></p>	<p>Yaada (gaaffii) kam biraa qabdaa?</p> <p>Gaaffiilee ani si gaafadhe keessa deebisuudhaaf kan sitti hintolle jira?</p> <p>Waa'ee Gaffanno kanatiif baay'ee fayya ta'i..</p>

## Appendix 3d: Interview guide: Parents CWH (Oromiffa)

### Gaaffilee gaaffannoo geggeessan: Maatii muca(Ijoolee) dhageettii qaban qabaniif

<p><u>Introduction: (Seensa)</u></p>	<p>Ibsa waa'ee gaffanno (interviewuu) kana:</p> <p>Carraa kana aragadhe gaffanno (interviewuu) kana:gochuukottif baa'ee nan gammada.</p> <ol style="list-style-type: none"> <li>Akeeka qoranno( researchii) fi gaffannoo(interviewuu)</li> <li>Wal baruu isa gaafatamuu, isa gaafatuu fi afaan hiikuu.</li> <li>Barbaachiisumma maqaan warra gaafatamani akka hin beekamne gochuu (anonymity).</li> <li>gaffanno (interviewuu) kana:waraabuudhaaf eyyema argachuu.</li> <li>Yaada haaraa ta'e yeroo kam iyyu dabaluun hin danda'ama.</li> </ol>
<p>Identity: Eenyummaa.</p>	<ol style="list-style-type: none"> <li>Seenaake gababiinan natti himi: <ul style="list-style-type: none"> <li>➤ Maqaa/Saala/umarii</li> <li>➤ qomoo</li> <li>➤ Afaan Jalqabaa</li> <li>➤ Sadarkaa barumsatiif hojii?</li> </ul> </li> <li>Mucaan kee haala keessa jiru/tu irra kan ka'e maal itti dhag'ama jette yaada?</li> <li>Mucaan waa'ee eenyuumaa isa yaada garii hin taane yoo ni yaadaa ta'e, yaadni isaa malii wajjin walitti qabatee jira? Waan inni qama bakkee isaatiin fakkatudha? Sababiin gara bira jira?</li> </ol>
<p>Family: Maatii</p>	<ol style="list-style-type: none"> <li>Waa'ee maatiiketti natti himi. <ul style="list-style-type: none"> <li>➤ Ijoolee meeqa qabda?</li> <li>➤ Maqaa fi umarii ijoolee natti himi.</li> <li>➤ Ijooleenke hundinu si bira jiraatu? Yoo si bira hin jiraatan ta'e eessa jiraatu?</li> </ul> </li> <li>Mucaanke inni amma gaafatama jiru tarree dhalootatin meeqaffa irra jira?</li> <li>Maatiike keessa namni dhageettii hin qabne eenyutu jira?</li> </ol>
<p>Social life &amp; communication: (Jireenya hawwasaa fi walqunnamtii):</p>	<ol style="list-style-type: none"> <li>Jireenyi hawwaassa mucaakeetii maal fakkaata? <ul style="list-style-type: none"> <li>➤ Hiriyoote akkamii qaba/di ? warra dhageetii qaban immo hin qabne immo lachanuutti?</li> <li>➤ Mucaanke Hiriya filatama qaba? Yoo qabaate immo hiriyaan</li> </ul> </li> </ol>

	<p>filatamaa kun dhageeti kan qabuumo kan hinqabnedha?</p> <p>b. Mucaan ke yeroo boqqonaa isaatti/isheetti mal malfa hojjechuu jaallata?</p> <p>c. Dandeettiin mucaanke Amareeffa, Oromiffaa, Engliffa fi sign languuagiidhaaf qabu maal fakkata?</p>
Attitudes, values & future:	<p>a. Mucaanke ijoollee dhageetti hinqabneef ilaalcha (yaada) akkamii qaba?</p> <p>b. Ijoolleen warri dhageetti hinqabne ilaalacha akkamii mucaakeetiif qabu?</p> <p>c. Atti immo namootas ta'e ijoollee dhageettii hin qabneetiif ilaalcha (yaada) akkamii qabda?</p> <p>➤ Ilaalcha atti qabdu irra mucaanke waan barate qaba jette yaada? Yoo kana ta'e akkamitti illaalta?</p> <p>d. Ilaalchaa hawwasnii atti keessa jiraata namoota/ijoollee dhageetii hin qabneef qaban maal fakkaata?</p> <p>e. Ilaalchaa hawwasnii warra dhageetii hin qabneef qabu jijjiruudhaaf maltu godhame?</p> <p>f. Mucaanke gara fuula duratti akkam ta'a jette yaada?</p> <p>➤ Yaada gaariis ta'e, yaaddoo kan sitti ta'uu malidha?.</p>
<u>Conclusion: (Xummura)</u>	<p>Yaada (gaaffii) kam biraa qabdaa?</p> <p>Gaaffiilee ani si gaafadhe keessa deebisuudhaaf kan sitti hintolle jira?</p> <p>Waa'ee Gaffanno kanatiif baay'ee fayya ta'i..</p>

## **Appendix 4: Letter to Director of the School**

Date : \_\_\_\_\_

**To: Director of the School**

**Wollega, Ethiopia**

**Ref: Request of assistance and co-operation for a research paper**

My Name is Liselott OLIKA and I am working in Nakamte School for the deaf which is a school that belongs to Ethiopian Evangelical Church Mekane Yesus. At the same time I am trying to complete my Masters in Special Needs Education from Oslo University in Norway. At this time I am in my last year of study working with my research paper on a title called “attitudes hearing impaired children face from hearing children”. The main part of this research is to make interviews with children that are hearing and children that are hearing impaired and their parents. I have chosen to make interview with 3 students that are studying at your school and their parents. Due to this I kindly ask you to give me all the necessary permission and facilitate for me to make the interview to be able to complete my research paper which will be of great help later for all the different schools. I would like to confirm to you also that the sole purpose of the interview is only for the research on the above mentioned title.

**Your co-operation and assistance is highly appreciated!**

**With best regards!**

\_\_\_\_\_

**Liselott Olike**



## Appendix 5: Letter to the parents

Guyaa \_\_\_\_\_

\_\_\_\_\_ f

### Magaala

#### **Dhimmi isaa: Tummssa fi gargaarsa Qoranno geggeeffamu irratti gaafachuu ilaala**

Ani Liselott Olikan Jedhama. Kan ani barsiissu immo mana barumsa warra dhageetii hin qabnee naqamteetti. Mani barumsaa kun kan inni geggeeffamu waldaa Amantoota Makana Yesuusiidhaan. Utuman mana barumsa kana barsiissu barumsa Special Needs Education Jedhamu sadarkaa maastreetiiti Universiitii Oslo, Norway irra hordofaan jira. Haaluma kanaan bara isa xumuraa irra waanan jiruuf waraqata qorannoko mata dure Ilaalacha warri dhageetti hin qabne warra dhageetti qaban irra argatani; Attitudes hearing imparied children face from hearing children” jedhu irratti geggeessan jira. Hojii qoranno kana keessa inni guddan ijoolee dhageetii qabani fi dhageetti hin qabnee fi akkasumas maatii isaaniitiif gaaffanno (interview) gochuudha. Sababa kanaafu mucaa keessanii \_\_\_\_\_ fi isiniif gaaffanno gochuu waanan barbaadeef yaada kana hubachuudhaan akkan gaaffanno kana isinii fi mucaa keessani wajjin rawwadhuuf haala isaa akka naaf mijeessitan kabajaa guddaadhaan isin gaafadha. Gargaarsa naaf gotaniif immo duraan durse isin gaalateefadha. Gaaffanno kana mucaa kessanii fi isinii wajjin gochuudhaaf naa eyyemuu keessan akkan beekuuf maqaa keessaniif mallattoo keessan armaan geditti akka barreesitanis kabajaan isin gaafadha.

Maqaa Abbaa \_\_\_\_\_ Mallattoo \_\_\_\_\_

Lakkofsa Bilbila \_\_\_\_\_

Maqaa Hadhaa \_\_\_\_\_ Mallattoo \_\_\_\_\_

Lakkofsa Bilbila \_\_\_\_\_

**Nagaa wajjin !**

\_\_\_\_\_

**Liselott Olika**